The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XVII.: WHOLE NUMBER, 1266.] NEW YORK, JUNE 21, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this City and Brooklyn as follows:

Trinity Church—9 A. M. and 3 P. M.
St. Luke's Church—8½ A. M and 5 P. M.
Church of the Nativity—9 A. M.
Church of the Annunciation—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.
Church of the Holy Communion—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.
Church of the Transfiguration—8¾ A. M. and 6 P. M.
Church of the Holy Apostles—9 A. M.
Church of the Holy Innocents—7 A. M. and 7 P M. Except on Fridays, when Evening Prayer with Lecture is at 7½ P. M. Wednesdays and Fridays, Litany at 9 A. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.
St. Luke's Church, Brooklyn—6 A. M. On Festivals and Fasts, a second Service at 5 P. M.
St. Mary's Church, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

JUNE.

21 Third Sunday after Trinity. Nativity St. John the Baptist.
29 St. Peter's Day.

JULY.

1 Fourth Sunday after Trinity.
8 Fifth Sunday after Trinity.
15 Sixth Sunday after Trinity.
22 Seventh Sunday after Trinity.
25 St. James the Apostle.
29 Eighth Sunday after Trinity.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP

⁂ Several additions have been made to these Appointments, and some changes have also been made in them by request.

June 21st, Thursday.—A. M., Potsdam.
June 22d, Friday.—A. M., Canton. P. M., Morley.
June 24th.—Third Sunday after Trinity.—A. M., Ogdensburgh. P. M., Morristown.
June 27th, Wednesday.—General Theological Seminary, New York.
June 29th, Friday.—A. M., Clifton, Staten Island, Consecration of Chapel.
July 1st.—Fourth Sunday after Trinity.—A. M., Ordination, Trinity Church, New York. E. St. Peter's, Brooklyn.
July 2d, Monday.—5 P. M., Caroline Church, Setauket.
July 3d, Tuesday.—A. M., St. James', Smithtown, Consecration and Confirmation.
July 5, Thursday.—A M., Patchogue. 4 P. M., Yaphank.
July 6th, Friday.—5 P. M., Sag Harbor.
July 7th, Saturday.—P. M., 4 o'clock, St John's, Islip.
July 8th.—Fifth Sunday after Trinity.—A. M., 10 o'clock, St. Mark's, Islip. P. M., 4 o'clock, South Oyster Bay.
July 9th, Monday.—E., Astoria.
July 10th, Tuesday.—A. M., Tarrytown.
July 12th, Thursday.—A. M., Stillwater. 4 P. M., Mechanicsville
July 13th, Friday.—4 P M., St. Paul's, Troy.
July 15th.—Sixth Sunday after Trinity.—A. M., Stockport. P. M., Kinderhook.
July 16th, Monday.—A. M., Copake. P. M., Amenia.
July 17th, Tuesday.—A M., Lithgow. P M., Pleasant Valley.
July 19th, Thursday.—A. M., Beekman. P. M., Patterson.
July 21st, Saturday.—A. M., Lower Red Hook, Consecration.
July 22d.—Seventh Sunday after Trinity.—A. M., Myersville. P. M., Annandale.
July 24th, Tuesday.—A. M., Fishkill, Ordination. E., Fishkill Landing, Confirmation.
July 25th, Wednesday.—A. M., Fishkill Landing, Convocation.
July 26th, Thursday.—A. M., Cairo. P. M., Windham.
July 27th, Friday.—A. M., Prattsville. P. M., Hobart.
July 28th, Saturday.—A. M., Bloomville. 5 P M., Delhi.
July 29th.—Eighth Sunday after Trinity.—A. M., Walton. E., Unadilla.
July 30th, Monday.—A. M., Otego. P. M., Oneonta.
July 31st, Tuesday.—E., Butternuts.
August 1st, Wednesday.—A. M., Butternuts, Convocation. 4 P. M., Morris.
August 2d, Thursday.—A. M., Garrattsville. P. M., Richfield Springs.
August 3d, Friday.—A. M., Monticello. P. M., Cooperstown.
August 4th, Saturday.—A. M., Westford. P. M., Cherry Valley.
August 5th.—Ninth Sunday after Trinity.—Sharon Springs.

New York.—Northern Visitation of the Provisional Bishop.—*Steamer Canada, Lake Champlain.*—It was my good fortune to join our beloved Bishop at Saratoga, and to accompany him in his northern visitation as far as Plattsburgh and Centreville. I wish I could reproduce in the minds of others the impression that it left upon my own, by the scenes and events of the week just past. But I can attempt little more now than a simple statement of what, by God's favour, I have been allowed to witness, of the noble work the Church is doing in this region.

At the Morning Service of Sunday, the 10th inst., Mr. James S. Bush, a candidate for Orders in the Diocese of Western New York, was admitted to the Holy Order of Deacons, being ordained by request of Bishop De Lancey. It is a solemn thing to consecrate a life to the ministry of Christ's Body, and to assume those vows which bind to constant imitation of her Divine Head. Yet how apt and fitting to such an occasion is this rite of our Church. The Bishop's sermon partook of its solemn spirit. No one could have listened to its faithful portraiture of a Christian minister without emotion. "Be like Christ." This was his earnest exhortation, with the cheering assurance, that by God's grace, to every one in his vocation was this likeness possible. Our Divine Lord has become like unto us, that we might be made like unto Him.

In the afternoon Confirmation was administered to eighteen candidates, in presence of a large assemblage of people; the Services being held at such an hour that very many belonging to other religious societies might be present. Is not this well *always*, where it is possible? What shall we do to make the people acquainted with our Ritual? How shall we bring them to know of this treasure-house of spiritual life, which is our own? This is a question upon which very much may be, and ought to be said. Surely every well-directed effort towards this end, will do more than book-making in the way of uprooting the old stumps of prejudice that still cling to the popular mind in this country. No right-minded person can withstand the softening and hallowing influences of our Liturgy and Ritual. How many hearts have been touched and aroused to devotion, during the last few days, by these same services which they have been wont to despise as vain and superstitious!

On Monday, the Bishop administered Confirmation at Fort Edward and Sandy Hill, two parishes under the Rectorship of the Rev. Mr. Bostwick.

Those who have visited Lake George from the South, will remember the flourishing village of Glen's Falls, romantically situated on the Hudson, just at the entrance of the mountainous region about the Northern Lakes. The Convocation of Northern New York had appointed their meeting at this place on the 12th inst. And the Bishop's visitation the same day was made one of more than usual interest, by the presence of twenty, or more, of his Clergy, among whom were Drs. Haight and Coit, and the Rev. Mr. Coit, of Plattsburgh, whose sermon to the people was a most acceptable sustitute for the ordinary *concio ad clerum.* The services, held in the Presbyterian house of worship, were well attended. Some sixteen persons, chiefly adults, were confirmed. The Rector of the Church, a zealous, active man, has a fine field of labour, in the midst of a central population of nearly four thousand souls, with flourishing little villages, with a fine country about him, where there is every encouragement to missionary work. The Church, however, is embarrassed very much in Glen's Falls, by want of a suitable place of worship. With an expenditure of some seven thousand dollars, the walls of a beautiful stone church have been nearly completed. But the work is here suspended for lack of funds; the interest on the above sum (enough to support a missionary) being lost in the meanwhile,—an emergency that shows very clearly the need of a well-organized Church Building Society in this part of the Diocese.

This need was also seen, upon the application of the Rev. Mr. Porter, a missionary in Schoharie county. His faithful efforts in that region have so far overcome the bitter prejudice and open hostility he encountered at first, that now he brings from the people of Middleburgh and Schoharie a proposal to contribute $2,500 toward the erection of two chapels, provided an equal sum may be raised elsewhere for their completion. The Convocation had considered this need, and at its present session ordered a report of its committee on this subject to be printed, with a view of action thereupon at its next meeting.

The Bishop's next visitation was at Keeseville, a fine town on the Ausable River, about four miles from Lake Champlain, whither he was accompanied by the Rev. Dr. Haight, and the Rev. Messrs. Reid, Lowry, and Bush. Keeseville, with a population now of about three thousand, like most of these Northern towns, owes its rise and growth to the iron and lumber interests of this part of our State. The Church here, though still in its infancy, is doing a good work under the direction of the Rev. Mr. Putnam, who was sent here as a missionary, three years since. He has also established stations at Ausable Forks, a settlement in the mountains, twelve miles distant, where he still officiates; also at Essex and Bouquet. In these last two places, the Rev. Mr. Cooper, at first his associate, now succeeds him.

An interesting feature of the Morning Service at Keeseville, was the presentation of the Sunday school to the Bishop. It was a beautiful sight—those little ones, brought before their Rt. Rev. Father, whose presence they had been eagerly awaiting, to show him how dutifully they had received the instruction of their faithful pastor and teachers, and to receive his smile of approval and kind words of encouragement. The very youngest, little ones of five or six years old, failed not to answer every question in the Catechism. What hope for the Church, where the children are thus trained! The Bishop preached here, and administered Confirmation to sixteen candidates.

In the afternoon of Wednesday, a ride of sixteen miles over the mountains, brought us to Essex, a beautiful village upon the shore of Lake Champlain, with a population of about six hundred. Here Evening Service was held in a neat little chapel, lately built, the Bishop preaching the sermon. Bouquet is a little settlement about three miles back from Essex, among the hills. Imagine our surprise and delight upon finding ourselves there the next morning, within a beautiful chapel having seats for three hundred, filled to its utmost capacity with an expectant congregation—men, women, and children, assembled from mountain and valley in every direction, to see the Bishop, to witness the solemn laying on of hands upon minister and people, and to see how the Church would consecrate the house they had built to the service of Almighty God forever. For their youthful pastor was to be made a Priest of the Most High, and their children and friends were to renew their devotion to His service, and in His Holy Temple to receive the outward sign and the inward gift of grace, now to be conferred from above, through His chosen servant. It was a service never to be forgotten; continued through nearly four hours. Yet no one thought of its being tedious. No one would have shortened it a moment. For the spirits of the people were stirred within them. Their hearts were warmed with love, and they could not withhold their glad homage of praise and adoration. They witnessed, many of them for the first time, the outward beauty of holiness. And then in the sermon of Dr. Haight, to which they gave close attention, were they taught how God has united the outward form and the inward substance of religion—how one cannot live without the other—and how pleasing to Him was the worship of truly penitent and believing hearts, conducted after the Apostolic injunction, *decently and in order*.

And here let me also notice a characteristic of our good Bishop's teaching, both in his sermons and Confirmation addresses. Not only are they the most solemn and touching exhortations to holiness, but in a plain, simple, earnest manner, do they show how this is attainable, by a faithful exhibition of the means that God has placed within our reach. They illustrate the union of deep spirituality with straightforward, practical obedience. It is this same two-fold exposition of truth that all are in need of, who profess Christianity, in our midst.

From Essex, by steamer to Plattsburgh, where kind friends, as everywhere, await us, with good cheer and a hearty welcome. And the next morning (Friday) we are among a people who first greeted their worthy Rector more than a quarter of a century ago. After years of faithful labour, he had once left them for another field. But old memories could not be lost; old attachments could not be broken; and the good pastor now finds himself again surrounded by a loving and admiring people. Two sons in the Ministry attest his faith in his high and holy mission, and bespeak his example. A lovely Christian family illustrates the truthfulness of his doctrine. And now the father presents his child, with the children of his people, that their union with the Holy Family of God may be established forever. It is an affecting scene that we witness now. The Bishop is moved. Old men are moved. All are moved: for the past, with its associations of joy and sadness, rushes into the present. Other scenes like this are remembered, and other forms that we see no more in life are summoned before us.

By railroad we go to Centreville, a little hamlet about seventeen miles from Rouse's Point, on the road to Ogdensburgh. This place is the centre of missionary operations through a large extent of country, almost destitute of the Gospel. The district includes Ellenburgh, Champlain, and Rouse's Point, in each of which places the Bishop was to administer the rite of Confirmation. The Rev. Henry Coit is labouring here all alone in a work that should engage at least six able men; a work that calls for self-sacrifice, experience, and patience; yet one that promises in the exercise of these virtues abundant fruit. Who will come and help him? Who will emulate his love for the souls of men, his self-denial, his true charity? Who will share his labours, and his joy at their results, and the grateful love of the people whom he seeks to save? Who will help him to rear the sanctuary in this northern wilderness, and save a growing population from irreligion and a corrupt Christianity?

And now let me appeal to all Churchmen who may read this letter, for their sympathy and aid in the work I have thus attempted to sketch. There is not wanting the right spirit among the people of this northern country. They are doing their part nobly. But they cannot alone meet the exigency that is upon them. They want men and money, an offering of both to the Missionary Committees, through the Bishop. The most cheering results have already followed the small beginnings that have been made. The people gladly welcome our Church missionaries. They comfort them by their hospitality, and sustain them by their beneficent co-operation. They beautify the House of God by female taste and ingenuity, and its service by cultivated music. And everywhere a church is built, it becomes the centre of a refined and genial Christian society. God speed the missionaries already in this field! May He continue to prosper their handywork! May their souls be cheered by beholding the fruits of their toil, by the beauties and glories of nature with which God has surrounded them, by the thankful devotion of their people, and above all by the hope of that blessedness which an approving and helping God has prepared for them!

Western New York.—The Bishop has laid the foundation stone of a new church at Mount Morris, Geneseo Valley. Divine Service was performed in St. John's Church, at the conclusion of which, the Bishop and Clergy, followed by the Wardens and Vestry, and the congregation, went in procession to the ground, where in presence of a large assemblage of people he performed the ceremony. An appropriate address was made by the Rev. Mr. Watson, of Rochester, and the Bishop concluded with a few remarks of congratulation and thanks to the Rector, Wardens and Vestry, and congregation, on this important undertaking.

The following is a summary of the Bishop's recent services in Geneseo Valley:

On his tour of fourteen days the Bishop ordained two Priests, administered the Communion once, preached seven times, delivered Confirmation addresses five times, and confirmed forty-one persons, as follows: Zion Church, East Bloomfield, 5; St. Paul's, Richmond, 1; St. John's, Honeoye Falls, 4; Zion, Avon, 3; St. Michael's, Geneseo, 7; St. John's, Mt. Morris, 5; St. Peter's, Dansville, 16.

Connecticut.—The Diocesan Convention met at Norwich on the 12th inst., this being the seventy-first held in the Diocese of Connecticut. We abridge an account given by the *Calendar* of its proceedings. It was opened by religious services at Christ Church, the sermon being preached by the Rector of St. Paul's Church, New Haven; following which was the Holy Communion, administered by the Bishop and Assistant Bishop. On the second meeting of the members of the Convention, pursuant to adjournment, and after report of Committee on Credentials, the body was duly organized, and the Bishop and Assistant Bishop proceeded to read their several addresses. The Bishop, after remarking that he had been permitted to attend thirty-four successive annual conventions of the Diocese, briefly surveyed the events of the last thirty-four years. At the close of 1819 there were but 34 clergymen in the Diocese, which now numbers 122; there were but 7 parishes, now 88. Congregationalism was then predominant, and the Church was lightly esteemed; her schools, academies, and theological seminaries, bore a humiliating comparison with those of the various denominations. Now, she was not only far advanced, but rapidly progressing. Bodily infirmities had interfered with his labours during the last fifteen months. He had, however, as Presiding Bishop, consecrated on November 22d, 1854, in Trinity Church, the Rt. Rev. Horatio Potter, D. D.; the Rt. Rev. Bishops of Montreal, Vermont, New Jersey, Michigan, Maryland, and Pennsylvania, uniting in the act of consecration. On the 6th of December last, in Grace Church, Providence, he had also consecrated the Rev. Thomas March Clark, D. D., lately a Presbyter of the Diocese, as Bishop of the Diocese of Rhode Island; the Rt. Rev. Bishops of Vermont, New Jersey, Massachusetts, Maine, and the Assistant Bishop of Connecticut, being present, and uniting in the imposition of hands. He alluded to the lamented death of Bishop Wainwright, by which the former consecration had been preceded; and then, in a general consideration of the interests of the Church, referred to the Memorial, as opening a wide door for [illegible], though not likely to engender in the discussions [illegible] any serious evils, taking the occasion to express [illegible] earnest hope that no alterations of the Book of Common Prayer might receive the sanction of the Committee, though relaxations, or explanations of usages in relation to a *division* of the Services, and in regard to particular Services for *special occasions*, might, perhaps, be deemed advisable; but these were matters which might properly be regulated by Canon, or by joint Resolutions of the General Convention, without disturbing the integrity of the Prayer Book.

The Assistant Bishop stated that since last Convention there had been confirmed seven hundred and five persons. He regarded the Confirmations of the past year, following as they did on three large annual Confirmations, as affording proof of the steady and continuous growth of the Church; and the more so, because he was confident that there had been no disposition whatever, on the part of either pastors or people, to lower the standard of qualification for that Holy Ordinance. Ten candidates for Holy Orders have been admitted to the Diaconate; one Ordination had taken place; seven Deacons advanced to the Priesthood; and one Clergyman, the Rev. Benjamin Benham, removed by death; eleven Clergy had taken dimissory letters.

The Secretary of the Standing Committee having presented an abstract of proceedings for the past year, the Secretary of the Foreign Missionary Committee presented Resolutions, which were adopted, to the effect that in view of the changes latterly wrought in the condition of the world, and the facilities extended for the diffusion of Christianity, in view also of the duties of the Church as a witness unto all nations, the members of the Diocese be recommended to enter into more earnest prayer for the general realization of Gospel blessings, and apply themselves to the increase of their missionary contributions. The Treasurer's Annual Report having been received, the Committee appointed to consider and report upon the Canon for the relief of infirm Clergy and widows of Clergymen, suggested a Canon providing that the Bishop, the Assistant Bishop, (if there be one,) the Treasurer of the Convention, together with two Clergymen and two Laymen, constitute the Trustees of the Fund, and that a collection for the same be taken on a given day of the year throughout the Diocese. A Committee were appointed to solicit from the General Assembly an act of incorporation. The Standing Committee were then elected; St. Andrew's Church, Thompsonville, was admitted into union with the Convention; when the Convention resolved itself into the Church Scholarship Society, after which the Convention adjourned to the 13th, to transact the business of the Christian Knowledge Society. On reassembling, the Directors of that Society were chosen, and after prayer and benediction by the Assistant Bishop, the Convention adjourned.

Pennsylvania.—The annual parochial report of the Rev. S. A. Clark, Rector of the Church of the Advent, Philadelphia, gives the following very cheering account of the progress of that young and flourishing congregation:—Baptisms, adults 53, infants 130—total, 183; confirmed, 122; communicants, added, 230; marriages, 66; burials, 85; total amount of contributions, (including those made for the church debt,) for seven years, $17,280.56.

The Standing Committee of the Diocese of Pennsylvania organized on the 5th inst., by the election of the Rev. H. J. Morton, D. D., to be President, and of Mr. Edward Olmstead, Secretary. At a meeting of the Committee held on the same day, applications were received from Mr. Joseph D. Newlin and Mr. Thomas K. Conrad, to be recommended for admission as candidates for Holy Orders.—*Recorder.*

Delaware.—The Annual Convention of this Diocese was held at Milford, on the 30th ult., the Bishop presiding. Comparatively little business was transacted; even the usual elections were postponed, and a resolution recommending parishes to prefer communicants in their choice of lay delegates, withdrawn, almost without discussion. The most important action taken was the formation of a Committee for the relief of infirm and disabled clergymen. This Committee is to be permanent. One of the last resolutions passed by the Convention, was that its deliberations and acts at after meetings should be characterized by more devotional acts. On this occasion two highly appropriate sermons were preached, one of these by the Rev. B. Clemson, and the other, which was the missionary sermon, by the Rev. Charles Breck. The Convention adjourned the same day. The Diocese appears to give evidence of prosperity, and the Church of growth; devotion in the performance of duty, and oneness of feeling, appear to be much possessed by the overseers of Christ's flock.

Maryland.—We have received the Address of the Bishop of this Diocese as delivered before, and printed by order of the Seventy-second Annual Convention of the Church in Maryland. It involves a retrospect of fourteen years, and adverts to the rapid development, the evidences of strength, and the promises of continued increase in respect to the Church, which these present. Yet with all the opportunities for work, and the promises of such reward for exertion, counteraction is found in remissness and unreadiness for self-denial, and in the weakness resulting from indisposition to united action. "I speak advisedly," remarks the Bishop, "when I express my firm conviction that the strength of this Diocese might be doubled in all respects except pecuniary wealth, in five years, if we had but the heart to make due use of what we already have. It has doubled, in the last fourteen years. It might have doubled twice, in that time, if we had all done our duty. If all were doing what is here and there done in some small portion, and what a few, nobly pre-eminent in zeal and self-denying love, are doing for the whole, our eight thousand communicants would at this time be fifteen, our hundred and thirty churches a hundred and seventy-five, our hundred and forty clergymen two hundred, our parochial schools tenfold their present number, our college and high schools for either sex, amply endowed and overflowing, instead of struggling against unkindness and neglect for a pitiful existence, as they do." Progress, however, was never more substantial or more equally diffused. The communicants number rather more than eight thousand one hundred, or as nearly as may be, one in eighty-eight; the baptisms have been 2,201. The official duties of the Bishop have been much hindered, during the past Conventional year, by bodily infirmity; an affection of the voice more or less impeding their discharge during nearly one-third of the time, and greatly interfering with his freedom of communication, both in public and in private, with his diocese. Nevertheless, the year's work amounts to more than the annual average of the whole Episcopate, exclusive of sermons preached, (including service done in his behalf by other Bishops); while in one particular, and that a gratifying indication of the condition of the Diocese, it rises considerably above the highest limit hitherto attained. The average number of persons confirmed annually in the fourteen previous years, has been 465, and the largest number in any one year (1843) 867: whereas, this year, there is reported 963. The average number of Confirmations in a year, has been 55; this year, there have been 60. The average proportion of candidates at each Confirmation, for the fourteen years, was between eight and nine (8.49); this year, it has been more than sixteen (16.05). Ninety-three Rectors, nine Assistant Ministers, five Missionaries, two Chaplains in the United States Service, and two Presidents of Colleges, are in the discharge of their several functions. The cures, other than missionary stations, are in all one hundred and twenty; viz., seventy-seven parishes, forty-one congregations, and two collegiate chaplaincies. The Diocese, in full proportion to its ability, as estimated by other dioceses, has provided for General, Domestic, and Foreign Missions, and efforts are made for the advancement of the common cause in other works of mercy. "Our deficiencies," concludes the Bishop, "are not in laws, but in work. A canon that will work itself is not likely to be discovered before the invention of perpetual motion. An entire agreement as to the details of operations, of whatever kind, is as little to be expected. As in the days of miraculous gifts, they had every one his psalm, his doctrine, his tongue, his interpretation, so in ours of talk and scheming, we may have every one his favourite device, his cherished object, his pet contrivance, his modification or proviso. The result must be, more or less, delay, confusion, inefficiency. Let us consent to forego, for the present, the effort to devise better plans, and give ourselves in earnest to the nobler effort to execute thoroughly those we already have. That once done, we shall be qualified to proceed, intelligently, to their improvement." The summary of the Parochial Reports may be thus exhibited:—Baptisms, infant 1,638, adult 174, not specified 443—total 2,255; communicants, added 830, whole number 7,205; marriages, 537; burials, 945; contributions, $31,044.80.

Kentucky.—The Diocesan Convention (the twenty-seventh) met in Trinity Church, Covington, on the Thursday in Whitsun-week. The Bishop of the Diocese presided. The unhappy affair of Shelby College appears to have occupied the time of the Convention beyond any other question. The only available means, it would seem, of getting the College out of its difficulties, is by a disposal of the property. Some painful discussion took place on the subject. Certain charges preferred against the Bishop by Dr. Waller, had been referred to a committee, who reported that they did not deem it necessary to take any action, as they had been sufficiently considered by the Convention. Leave to withdraw the same was granted. The Convention adjourned *sine die* on the third day.

Ohio.—The Thirty-eighth Annual Convention of the Diocese of Ohio was held on the 7th inst., at Zanesville, the Rev. H. Blackaller, of Newark, preaching the introductory sermon, choosing as his topic the connection of prayer with the Ministry. The address of the Bishop of the Diocese, which was read at the morning session of the second day, stated that he had confirmed in the more than usually brief period elapsing since the last Convention 264 persons; that in the college and preparatory schools there was a large increase in the number of students; that in regard to the Memorial which is now in circulation respecting a change in the Liturgy of the Church, he did not deem it necessary to express an opinion, but he thought that the time of service could be much shortened if it was confined to the simple requirements of the Rubrics. On occasions where the Clergy officiated outside of the Church, he did not think they were compelled to adopt the forms of the Liturgy in full. In respect to Foreign Missions, this could not be expected, and if not in such cases, it was the same in regard to Home Missions. At a subsequent session, the Rev. Mr. Blake, Treasurer of the Committee on Domestic Missions and Education, made his Report, from which it appears that the receipts and expenditures were as follows:—Balance in the Treasury, $1,015.71; with receipts for the year, $3,825.72; making a total of $4,841.43. The Report of the Trustees of the Theological Seminary, after giving a detailed account of affairs, stated that the expenditures would be confined within the current income, and that during the next year, from the estimates laid before the Board, the same prosperous condition of the Institution would probably occur. The time had now arrived for an increase of facilities, in every department, and the Board hoped that efforts would be made to this end.

The Bishop at the final session, referring to the Memorial, stated, that the inquiries addressed by the Commission of Bishops were not alone addressed to the Clergy of the P. E. Church, but to ministers of other denominations. It was an important movement, intended to increase the efficiency of the Church, and the Bishops desired all the information they could obtain. It was not a reform that could be carried through in a year, but may demand the deliberations of three or four General Conventions. The Finance Committee made an additional Report with the assessments for the ensuing year, which was accepted.

Illinois.—The Bishop's Circular to the Clergy of his Diocese, intimating his resolution to resign, having now appeared in the columns of one of our Church contemporaries, we give it entire. The Bishop, it is said, intended it to be regarded as a private document. By whom it has been parted with for publication, of course we are not aware:—

Chicago, April 28th, 1855.

To the Clergy and Parishes of the Diocese of Illinois:

Brethren in the Lord:—So far as my own convictions of duty and propriety dictated, I could have addressed you at an earlier period. But the importance of the step I mean to take, to myself as well as to the Church, demanded great caution, lest my judgment and conscience should be swayed by transient impulse rather than guided by sobriety and truth. It is a case where it is hardly possible to reach a result fully satisfactory even to myself, and far less practicable to give sufficient reasons for the decision to the Church at large; yet, in most respects, whether led by obvious facts or groping my way among obscurer inferences, I am now calmly satisfied that it is the best course for you—for the Church—as it certainly is for my own peace, that I should retire from the jurisdiction of the Diocese of Illinois.

The facts which convince me that this retirement, which I earnestly desire, is not inconsistent with my duty as God's minister, and the servant of the Church, are too much extended through my public, family, and personal relations to be even imperfectly stated without a protracted narrative, which seems to me neither necessary nor expedient. I prefer to withdraw in silence, rather than originate a discussion which might wound the peace of the Church, and lessen the favourable consequences from action, which, as far as I am concerned, it would not probably modify, or arrest. Whether before you—the Church—the House of Bishops in their acquiescence, or the future in its estimate, I must cast myself mainly upon the confidence that a Bishop, at all worthy of such a jurisdiction, would not retire from it without reasons conscientiously weighed in their propriety and strength; and if not worthy, there could be no inducement to retain him, where the way of release for the Diocese is opened by his own choice.

Under the circumstances, I am convinced that this is the kind and honourable course. I may not at any time have met your expectations. I shall not, with existing domestic obligations, fulfil your expressed requirement for the removal of my family. I am satisfied, by painful experience, that I am not well adapted to the present social and moral condition of the West. I believe that the state of the Diocese before my election, the incidents of that call, the local disquietness which were my unfortunate heir-loom, the disloyalty and faction which grieved and assailed my venerable predecessor, cloaked, but not abated, have wrought effects which *in* me and *for* me are irremediable. The last Annual Convention, whether its action was unwary or designed, seems to me to have been as careless of its own faith as indifferent to the Diocesan. It has been followed by a use of the secular and religious press for attack and calumny, the object of which it is impossible to mistake.

By this state of things I acknowledge myself alienated and discouraged, that my character and influence have been injured, that my trust in others is fatally impaired, my ability to conduct the affairs of the Diocese dwarfed, and the disposition abated in me and mine to make sacrifices not demanded by the prescribed obligations of my office. I mean to beg, therefore, to be released, because I am unwilling to hold the situation in a false position to the Church and myself, when I have lost the earnestness, confidence, and hope, which its duties demand; and because satisfied, as far as my judgment and experience extend, that whether favourable or not to myself as an individual, that course is the safest for the Church in Illinois.

I shall endeavour to carry this decision into canonical effect at as early a period as the convenience of the House of Bishops will allow, though it will probably be inexpedient to attempt to do so before the meeting of the next General Convention.

I give the Diocese this notice of my intentions to quiet, if possible, all discussion and all fears. If my purposes have been hazardous for the Church, they are arrested. If the delay in removing my family (an explained and temporary anomaly) has been dangerous as a precedent, it ceases to have any such influence. If there has been disquietude in the Diocese from these or more personal sources, it may sink into repose. In the interval, if my life and strength are spared, you shall have all the Episcopal labour and supervision hitherto freely given.

This necessary delay may not be without advantage, enabling you to gather up resources and mature plans, so as to make the office a call of peace, active support, and hearty fidelity to my successor; and thus press on the Church in fairer relation to a most important State, where her sound faith, conservative spirit, ordered ritual, and holy teaching, must prove so great a blessing.

Praying for you the guidance of the Divine Spirit,

I am your friend and servant in the Church,

Henry J. Whitehouse.

Iowa.—We have already adverted largely to affairs within this Diocese. The Bishop continues with zeal his visitation of its widely scattered parishes. On the second Annual Convention, which was opened on the 30th ult., at Christ Church, Burlington, the Bishop delivered his first annual address. From this address it would appear that the parishes are generally highly flourishing, and the prospects of this new Diocese peculiarly cheering. At the request of the Convention, the Bishop purposes to renew his applications for aid, during the summer, to the friends of the Church at the East. The funds already collected have been committed to the management of a Board of Trustees appointed by the Convention, and consisting of five laymen. The post-office address of the Bishop will be "Springfield, Massachusetts," during the summer. Davenport, in Iowa, will be his place of residence from October next. In the mean time, he purposes to continue his applications at the East, in accordance with the unanimous request of the late Diocesan Convention.

THE CHURCH ABROAD.

England.—The Church papers give an account of an interesting night service, before pulling down the old church, which is to be rebuilt at Whitnash, Warwickshire, a small picturesque village, with some 300 inhabitants, distant scarcely more than a mile from the fashionable watering-place of Leamington. It was held at night, in order to accommodate the working classes. The Holy Communion (says the account) was administered by the rector, assisted by the curate, to nearly fifty communicants, all, with the exception of four or five, being of the farmers' and labourers' families in the parish. The Canticles were effectively chanted. A wake hymn was sung by the village choir, which is composed of volunteers of labourers, their wives and children; of whom it is a pleasure to add that enough are regular communicants to enable them to sing on festivals the Sanctus in its proper place in the Communion Office: and very sweetly and solemnly it sounded on Whit-Sunday night. The Chancel was brightly lighted; the wall under the east window decorated with wreaths of evergreens, and an evergreen cross in the centre. All present appeared deeply to feel the solemnity of the service in which they were engaged, and it was a happy thing to witness the communion of spirit that there seemed to be between the pastor and people.

A short additional Service, consisting of the Litany and a sermon, has been commenced at six o'clock, A. M., in St. Paul's Church, Brighton. It is followed, immediately afterwards, by the celebration of the Holy Eucharist, at half-past six. Those especially who dislike coming to Church at a later hour of the day, *in their working dress*, have been publicly invited to attend this Service.

Lord Radstock, in the presence of a large number of the Clergy and inhabitants of the parish of Lambeth, had laid the foundation-stone of a new district church in Prince's street, Upper Stamford street. The church, which will be dedicated to St. Andrew, will have sittings for about 800 persons.

It is publicly mentioned, we find, that the Bishop of London had met the Hon. and Rev. Robert Liddell and Mr. Westerton, at St. Paul's, Knightsbridge, for the purpose of inspecting the floral decorations objected to by the latter, and after minutely examining the arrangements, his Lordship had expressed his approval of them.

Great dissatisfaction had arisen from the front entrance of Archbishop Tenison's beautiful chapel in Regent street, London, having been converted into shops. The plan, it is said, had the approval of the highest ecclesiastical authority in the Diocese.

Among the recent appointments of Chaplains to her Majesty's forces in the East, is that of the Rev. T. Coney, jun., who visited the United States last year, and is known, we believe, to many of our readers. Previous to leaving his parish, he was presented with a token of affection and esteem by the churchwardens and parishioners.

On Whit-Sunday, during Evening Service, the Rev. J. C. Mason, Rector of Saint Clement Danes, in the Strand, London, administered public baptism to as many as ninety-three children of different ages.

Oxford was startled on the morning of Saturday, the 2d inst., by intelligence of the death of Thomas Gaisford, D. D., Dean of Christ Church, who expired after a very brief illness, having been engaged in the examination of candidates for matriculation so late as the Thursday preceding.

The General Assembly of Scotland.—The General Assembly of the Scottish Kirk was opened on Thursday, the 31st ult., Dr. Bell being Moderator, and Lord Belhaven High Commissioner. The Royal letter intimated Her Majesty's "resolution to maintain the Church of Scotland in the possession of its ancient rights and privileges," and expressed her hope that the Assembly would participate in her feeling of sympathy for the suffering that had been occasioned by the war, and in her earnest desire that the sacrifices which her people had so cheerfully made might be the means, under God's providence, of obtaining an honourable and lasting peace. The Lord High Commissioner added that he had the Queen's commands to express to the Assembly the perfect satisfaction with which Her Majesty sanctioned this meeting of their national Church, and to present to them the usual Royal gift of £2,000, to be employed by them for promoting the moral and religious instruction of her people in the Highlands and islands of Scotland.

Biblical Curiosities.—The twenty-first verse of the seventh chapter of Ezra has all the letters of the alphabet in it. The nineteenth chapter of the second book of Kings, and the thirty-seventh chapter of Isaiah, are alike. And in the book of Esther, which has ten chapters, neither the word Lord nor God is mentioned.

Imperfect in original

COMMUNICATIONS.

For The Churchman.

PERPETUAL RENOVATION.

(Concluded.)

All nature holds up the principle expressed by this heading, and all Scripture and all history teach it in the Church. If the Church were an abstraction, such as she seems to be treated at times, she might indeed dispense with the principle, but then she would also be a mere ideal, whose reality could never be exhibited, or whose vitality would evaporate down to the arid sands of the surface over which she floated.

Now, as the Church is not such a dry abstraction or mere beau ideal, never seen and never realized, so she is made up of realities, she is formed of individuals, and it is on the individual, not on the abstraction, that the Spirit operates and exerts His power. There is no true idea of the Church without singling out the individual mind, the individual member, the individual person, and thus one by one collectively, as the Church of God.

And here also lies the solution to the question, how Christ is with His Church? This was the last part of our subject in the preceding number. Some of your late prominent editorials, Mr. Editor, have insisted forcibly, too, upon this very point; and, therefore, I am relieved from the necessity of urging its importance in our estimates of the Church. Those articles on individual responsibility and the divine right of the individual, which I conceive to be but another name for the duty as well as the right divinely granted to the individual, have sufficiently established principles on which, if you and I agree, we may follow the track of the Spirit's operation in His influences on the Church. The whole question of the Church resolves itself into the question of individuality. It is the individual mind upon which Christ, in His Spirit, acts; it is the individual person, no matter when, no matter where, upon whom the Spirit asserts His influence, and here, of course, there is no coercion. The Spirit appeals to the mind, and though it urges with power as if to sway with constraining force, it is still with the perfect consciousness within us of a power to choose what course we shall adopt.

Thus it was with Apostles, and thus it has been with every age since,—thus it is with us. The individual is really the Church, or if this is too paradoxical, it only means that the Church is really an individual concern, because it is made up of individualities, and must ever resolve itself into the individual elements from which it rises, and of which it consists. Are we startled at this? It is only a version of St. Paul, who individualizes the Church as "one new man" made up of twain, Gentiles and Jews, and thus an individuality in its collective mind.—Eph. ii. The individual makes the Church, inasmuch as the Spirit acts on the individual mind. An individual in himself does not indeed make up a collective body—but as far as he is a type of the *animus*, so he is as individual the Church. Every true member of God's household feels his own individual responsibility for the whole, just as much as if he were the whole in his individual self; and though he seems to stand almost isolated as individual, he still feels every pulsation of its joy or its pain as if it were all his own. The suffering member is *his* suffering, and the enjoyment of the happy is *his* joy. Thus the action of the Spirit on the individual mind constitutes the unity of the Spirit in the collective body, and it is this unity of the Spirit that makes the "one new man," the individual, the Church. Now, just as this collective body is influenced, so will it be. If intent on Christ and Christ alone, as its ruling Head, it will be ruled also by His Spirit. The moment it turns aside, that influence is supplanted by some other, and it may wane and vanish. The Spirit of God endures no division; it must have the whole man and the whole Church to form the "one new man," and without this individual sway the Church may run into error. The Church must be in Christ, if Christ is to dwell in her, and she then realizes what He promised—"I in them, and they in me."

If now, Mr. Editor, we are understood on this point, there can be no difficult question as to the rest. The reformations in the Church are here to be perpetually separated, we may say, to the end of time. Her condition here is to be only a perpetual renovation of her primeval youth. One great revolution may take place when matters have reached a climax, if that be necessary, but this does not secure the Church as if for ever. She needs a vigilance or guardianship over herself, that must on earth ever keep her in action. We, as the Church, or as individuals, must ever look to our Divine Head, and start anew with life from Him. We do this as oft as we recur to the doctrines of the New Testament; it is only the perpetual renovation of the Church, the endless beginning, that interminable incipiency which, like the eagle, renews its youth.

The old alchymists were in search of an elixir to prolong the term of life, as well as a philosopher's stone for the transmutation of metals, and a panacea for all diseases. But whether possible in nature or not, we have one such sovereign good in the moral world which answers all the solid purposes for the soul that the fondest visionary could anticipate for the body. For this it was, that first of all we have the simple yet earnest story of the Gospel; for this it was, that we have the earliest story of the Church's beginnings under its Apostles; for this, the deep yet perspicuous tones of St. Paul's theology, St. Peter's earnest exhortations and rebukes, St. John's appeals, and St. James's practical reproofs—all for nothing less than the constant renovation of the Church. And so it must be. There is, there can be no other result for us here, but this constant and repeated reinvigoration of the Church. No century—no half century—no decennium, passes away when it is not needed, and we, old as we are, must grow young again, by drinking at that fountain of the elixir of life immortal opened by the Son of God, in the very records of His mission for the interests of an eternal world. It is the New Testament, it is the brief yet pregnant story of Christ spread over the Gospel page, it is the history of the first beginnings of the Church under Apostolic rule, the deep and inspired epistle of a Peter, a Paul, a John, or a James. This is the medium provided not only for probing moral life, but to restore that life to the dead, to renew it from age to age, and with this the Church never dies. She lives in the individual. Even if as a body she should die, were that possible, she still lives in the individual, who is an impersonation of herself.

Now, I am aware that all this may lead to very charitable results, and if the kingdom of God thus appear as it is, to be "within us" as well as around us, then perhaps we may eye one another with more expanded feelings and more enlarged heart. But can there be any harm in this, or if I am thus led to love an enemy, does it imply that I hate a friend? And why, then, may we not be liberal, or which is but the same at last, why not be charitable, where there is so much room for charity and liberality alike? I know, Mr. Editor, you have thought my views are "too liberal," and the caveat of your strictures I receive with all good-will. But I am afraid—nay, not exactly afraid, but I think I am here so incorrigible that I shall hardly be able to be persuaded out of my liberality, if such it is, unless, perchance, I should entirely forget all that I have learned in life.

I feel thankful, on the survey of the theological arena, where we of different views carry on the bloodless contest, that there is so much room for honourable concession, and that we may occasionally retreat or retire from the ground, nay, even yield the ground to an antagonist, with a consciousness that we have not dishonoured ourselves in the generous tribute of justice and truth. It is this kind of liberality that I would cherish. It is only that more "excellent way" to which St. Paul devotes a chapter. Nor am I discouraged to hope, Mr. Editor, that you and I may look at this subject with some of the same consciousness of our common fallibility and the necessity of a corresponding forbearance. And this is all I understand by liberality in sentiment. I believe also with you that "liberality is a good thing in its place," but I also believe that as a good thing it can never be out of place. I think it indeed necessary to the Christian. I cannot pray without it, I cannot worship without it, I cannot live, I cannot die without it, because I cannot hope to enter Heaven without at least so much of it as St. Paul teaches in his emphatic chapter of charity.

My faith is or ought to be thus essentially liberal. I mean liberal in the best and truest sense—not that vague indifference that cares not to discriminate between truth and error, nor that whose tendency is to pronounce all creeds alike, but that deep interest in truth itself, that with the truth as its guide and companion is still anxious to make every allowance for every position from which dogmas and doctrines are received, which is ready to give due credit, not only for honesty of purpose, sincerity of profession, earnest desire to know and understand, but which will do all justice even to an antagonistic position, and rather seek to gather light than to contend. "We must sacrifice to truth alone," said Plato, and it were well if all Christian sages, whether cloistered in the monastery, mantled in the schools, or robed in the church, had so made the maxim their own, that we could always read in their labours *a sacrifice to God.*

My views, then, Mr. Editor, I trust are at variance with none but the unqualified dogmatizer who, in the narrow range, not to call it arrogance, of his view would give laws to the Church whether within or beyond her pale. For such of us there is no room on the same platform, and one at least must consent to retire. I honour every sentiment uttered with due regard to our common fallible nature, and I have only feared at times, that in the necessity of some antagonistic position, I may not have done it enough to guard against the obfuscation of truth. Once our Christian world was so far immured in the darkness of its own unscriptural bigotry, that to be liberal, was to be heretical, if not worse. That hazy atmosphere, thanks to God's overruling Providence, has been, to a great extent, cleared of its mists, but ever and anon they seem to threaten a return, and the once honoured, liberal mind is with many in bad repute again. We must try, Mr. Editor, to restore this word to its ancient rights. It is neither a bad sound nor a bad idea. It means nothing but what is both humane and Christian, and if it means this, I am certain it must not only have its place, but have place everywhere. If it is incompatible with our Churchmanship, let us see to it whether the fault lie not more in the latter than the former. It is possible that this, like many a good word, nay, the idea itself, may have been abused, may have fallen at times into bad hands, and worse heads, or still worse hearts, but as the word itself cannot help that, let us not spoil our noble, Christian language by neglecting such Christian words as this.

You, Mr. Editor, though you seem to admit that liberality is very well in its place, I know would hardly wish to designate the exception, as there can be no exception to a virtue, as little as there can be exception to religion that is true. You, for one, I know would not wish to be thought illiberal in any place, and thus in restricting my supposed liberality you may, perhaps, unconsciously have compromised your own that may be worth much more. You address us sometimes so charitably in your columns, that I cannot but think, you are *then*, at least, as liberal—or as charitable, if you please—as you suppose me to be, and thus we may not, after all, differ so widely, when it comes to a practical decision. I am sure you would not persecute any for conscience' sake, you would not denounce a man for incapacity to take all your views, and I am persuaded you would not hate any one merely because he is of those sometimes named schismatics and sects. You appear to me to inculcate the very reverse on more occasions than one. You seem, indeed, at times, in the judgment of some, to hide your liberality by a style that may be mistaken for what is more severe, but I am sure you would neither persecute, denounce, nor hate. And so I must constrain you, Mr. Editor, against your words perhaps, but not against your will, I believe, to be as liberal or as charitable as I have the honour to be thought by you, little as I may deserve it.

One thing is certain, there is more liberality in the Church above than there is in the Church here below, more charity in Heaven than on earth—and if we ever expect to breathe the holy atmosphere where saints and angels dwell, we must choose this "as the more excellent way."

C. F. C.

"CAM" AND THE "IMMACULATE CONCEPTION."

To the Editor of the Churchman:

DEAR SIR:—It must surely be a matter of deep humiliation to all high-principled Churchmen when they see any of their number wanting in the truthfulness of godly simplicity.

Perhaps nothing has so lowered the character of the Church, as the disingenuous subtleties by which unsound Churchmen have endeavoured to explain away the manifest teaching of the Church with respect to "Baptismal Regeneration," "Apostolic Succession," "Sacramental Grace," "Priestly Absolution," &c.; for be these doctrines true or false, all who are without her pale can clearly see that the whole *animus* of her teaching proves that they are those of the Anglican Church; hence, the laboured efforts which so many amongst us make to get by them, continually subject us to the not unfounded charge of being guilty of some of the worst practices of Jesuitism, without the honesty to acknowledge its unhallowed principles.

Now, into this most serious evil, it does appear to me, that your correspondent "Cam" has very deeply fallen, in your paper of the 31st ult. Let all the world—Romish, Anglican, Puritan, Methodist—say whether any one can possibly hold the doctrine of the "Immaculate Conception," or any other distinctive Romish dogma, who honestly receives Anglo-Catholic teaching? A high-toned Christian integrity requires that we receive the doctrines of the Church, in their obvious meaning, as a whole; and not, with the doubtful ingenuity of a pettifogging attorney, avail ourselves of some omission, or some expression of *possible* uncertainty, to twist and distort the plain, honest, common-sense meaning of the whole. But, in truth, the very *title* of our XV. Article is sufficient to settle the doctrine of the Anglo-Catholic Church on this question—"Of Christ alone without sin."

But "Cam" is peculiarly unhappy in his *quasi* Romanism; inasmuch as if there be one truth upon which the Sacred Scriptures are more distinctive than another, it is the fact that "*all* have sinned and come short of the glory of God;" the *only* exception being most carefully stated, both by prophet and apostle, to be the Incarnate Son of God. The 53d of Isaiah and the 5th of Romans are sufficient to settle the question of the Immaculate Conception of the Blessed Virgin for ever.

Nor could a whole *catena* of *individual* Fathers, (which, however, thank God, can never be produced,) suffice to show that the Church Catholic had misunderstood the plain letter of Scripture, in a matter at once so obvious and important. In truth, it is a work much more befitting the scorner, than the faithful member of Christ and His Church, to endeavour to place these holy men, who aided in laying the foundation of the Church of Christ, and to whose holy care and inspired wisdom we owe our possession of the blessed Bible, free from the spurious additions of apostles falsely so called,—it is, I say, an unworthy effort to seek to place these godly Fathers in antagonism to those very Scriptures and that very Church which they have thus handed down to us in their integrity.

But, thank God, it can never be honestly done. Strong expressions in honour of the Blessed Virgin may, it is true, be found, and such as we, perhaps, should now scarcely use; for the very reason that, though harmless at the time, Rome has now endeavoured to attach an unlawful—perhaps *impious* were not too strong a word—meaning to them. Just as we Englishmen now speak of her "Most Sacred Majesty Queen Victoria;" but were a sect to arise who sought to pay her divine honours, we could no longer, with propriety, use such an appellation of honour, lest we should thereby strengthen their impious heresy.

Nor is this the only instance in which the fleshly superstitions of the Papacy, and its carnal-minded additions to the Gospel, have rendered it inexpedient, on account of weak brethren, for our own Church to pay that solemn outward reverence, not only to the Saints, but to our Blessed Incarnate Lord himself, and His life-giving Cross, which all his faithful baptized elect must yearn to offer.

Yours truly,
A CATHOLIC.

Paris, C. W., June, 1855.

To the Editor of the Churchman:

SIR:—Your corespondent signed "Cam," in the *Churchman* of the 31st May, appears to consider it unwise on the part of our Clergy to have published their views on this most dangerous dogma of the Roman Church—the doctrine of the "Immaculate Conception." The sermons were written, possibly, for the benefit of their own peculiar charges, and, having proved acceptable, were by them probably published.

To whom are we to look for counsel and instruction, but to those set over us in the Lord? Is it not their duty, according to their most solemn vows of ordination, to warn their flocks "against all erroneous and strange doctrines?"

For myself, I have not seen the sermons, but I rejoiced to learn that the subject had been taken up by the Clergy; for as we now and then hear of some weak brother having been led captive by these wiles of Satan, drawn away from his allegiance to his Church, and renouncing the faith in which he has been nurtured, is it not well that every pastor should point out to his flock the fallacy of the teachings of the Church of Rome. If she can but *convince* her people of the fact that the Virgin was immaculate, it is easy enough then for her to convince them that she is a fit object of worship and adoration. *We* believe that Christ partook of the *human infirmities* of His virgin mother—and we know that He did, for He was an hungered, and thirsty, and *suffered* as man suffers—*but yet without sin*, sin not being an essential of humanity. Are not these infirmities, to which all flesh is heir, the *consequences of original sin?* And how could the Virgin have possessed them if *freed* from original sin?

And if she was free from the taint of original sin herself, and therefore free from its consequences, how could she impart to the child Jesus, and He inherit from her, that which she did not possess herself?

I ask for information, as your correspondent says it is still an open question in the Church.

ONE OF YOUR READERS.

[While not hesitating to give a negative answer to the queries of our correspondent, we are yet more and more impressed with the inexpediency of continuing this controversy. The idea of Protestant Churchmen being exposed to the influence of the dangerous teaching of Rome on this or any other subject, must presuppose their attendance on Romish preachings. Now one of the first duties of our Clergy is to see that their people do not run after either that or any other schism. The faithful pastor must strive, first and above all, to keep the flock committed to his charge within the true fold. And we cannot but think, that they will generally have quite enough to do in teaching them their duties, and inciting them to their performance, without being distracted by such remote and outside questions as those of this new dogma, and hundreds of errors besides.—ED. OF CHURCHMAN.]

For The Churchman.

THE CATHOLIC CHURCH.

A FRAGMENT.

After a preparation of four thousand years the fulness of time at length arrived, and the Son of God became incarnate. Though few were the acts of homage with which He was greeted, yet was it no less on that account a mighty event, and full of the gravest results for the ages all along. By His resurrection and glorious ascension into Heaven, manhood now shares in the glory of God. He who is flesh of our flesh, who is not ashamed to call us brethren by community in our nature, a nature taken from a fallen mother, He, our elder brother, is seated in the throne of God. A very man is there: the son of Mary, the son of David, the son of Abraham, the son of Adam, is on high exalted in the very throne of God. And, being by the right hand of God exalted, He received the Holy Ghost, and entered upon His office as the second Adam, the quickening Spirit, imparting of His fulness to the sons of men on earth both life and power from Himself. Thus was the Holy Ghost to become the Spirit of Christ, God Incarnate; and He, the Lord God in our nature, to receive gifts, not for Himself, but for men: yea, even for the rebellious, that the Lord God might dwell among them. And thus, as is afterwards declared, He *gave* gifts unto men; even some men to be apostles, and some prophets, and some evangelists, and some pastors and doctors, for the building up and making perfect of His Church in love.

Of the Catholic Church thus constituted in the Holy Ghost, sealed, inspired, and indwelt of Him, there are glorious things seen written. The multitude of them that believed were of one heart and one soul; they were filled with joy and the Holy Ghost; their desire was to know Christ, and the power of His resurrection, and the fellowship of His sufferings. Their citizenship was confessedly in the heavens, whence they looked and longed for the appearing and kingdom of the great God and our Saviour Jesus Christ, who would raise the sleeping members of the One Body, and with them gather the living also unto Himself "in the air," or higher regions. And this hope purified them, and made the Church, as one, meet for the inheritance of the saints in light; and the God of hope filled them with all joy and peace in believing, and caused them to abound in hope by the power of the Holy Ghost. God's purpose in the Church was to gather unto Himself, in her, all who would receive the Gospel, and prepare them for this second advent and kingdom of the Lord. Such an object, we may be sure, can only be obtained by the means ordained of God; by the Church, indeed, growing in development of parts, but also comprising its original and essential organization, having its foundation in the resurrection, living by the power of the resurrection, and prepared for, and expecting to be partaker in, the same glory with which her Lord and Head is now seated on the throne of God. The Church upon earth, unto the day of resurrection, is in a state of development and growth, and it is the very work of God in the Church, and the very end of this dispensation upon earth, on the one hand to gather into the Church all the elect of God, and on the other hand to carry foward the whole body unto perfection. For the Church is the embodiment of all the works of God; and her history and operations are the revelation of His eternal purpose, His power, His wisdom, and goodness. Christ is the fulness of God in a body, and the Church is His fulness for the blessing of men. And as He was, so are we, so is the Church, in this world, for a little while and for a fixed and definite purpose. "That they all may be one, that the world may believe." And is in this nineteenth century that unity seen? nay, is it even borne in mind? The purpose of God in the Church, alas! has actually been forgotten! a sad truth which facts too clearly prove.

There are sins committed, therefore, by Christian men, of which the heathen are incapable. Of the astonishing mystery of the unity of the Mystical Body of Christ they can know nothing; and they are not responsible for, nor capable of, the peculiar privileges of those who are in very deed its members. The gravity and heinous nature of the guilt of schism, a sin of the deepest dye against Him whose body and fulness the Church is, is seen in the spiritual disease and defilement under which the Catholic Church now labours. The unity for which the Lord Jesus prayed is shivered into a thousand separated parts. The hope in which the whole Body is called, which should have worked purity and unity in the Church, hath died from the hearts and memory of the baptized; nay, the expression of it hath almost been accounted a heresy; and now the *faith itself*, even the corner-stone, the citadel of the camp, the Incarnation of the Lord God Almighty, upon which, as upon a rock, the Church is built, is tampered with in all parts of the Body, its pillar and ground by divine appointment. Perilous times indeed have come, and but a little flock will inherit the kingdom.

A CATHOLIC PRESBYTER.

A DELIGHTFUL SUMMER RESORT.

To the Editor of the Churchman:

SIR:—I am a profound lover of the country; not as man has made it, cumbrously loaded with the artificialities of scientific and fantastic display, but as God has left it, with the sublime and picturesque creation of his own variegated pencil, and with scenery and associations calculated to fill the mind with glorious conceptions of the attributes of the Great Eternal, and touching impressions of the salutary duties we owe Him and the fellow-beings around us, pictured forth by the speaking organic symbols which divine power and beneficence so beautifully illustrate. At this glowing season of ripening vegetation, when crowds of weary city devotees of worldly fashion and enervating business are hastening away from pavements, and walls, and noise, to inhale and enjoy the sunshine and the beauties of Nature's unrivalled store of productions, it was my privilege last week to take a trip upon the New York and Erie Railroad, with a view to make a pause at only the very first place which I should meet with, if, perchance, one could be found sufficiently attractive to rivet my anxious attention, and enslave me a willing prisoner within the shades of its picturesque scenery. I had passed more than sixty miles, and had left behind me the pleasant villages of Patterson, Goshen, and South Middletown, finding nothing, so far, to interest deeply my attention; but after having left Otisville, a small and agreeable village, about eight miles beyond Middletown, the road began to open sublimely to the right for miles upon majestic picturesque views of the Neversink Valley, with towering variegated mountain clefts and eminences overlooking the beautiful lowland grounds, dotted here and there with clusters of cottages, scattered like flocks of sheep sleeping in the sunshine, and sister-like was the Delaware and Neversink locked sometimes in agreeable embrace; huge and deep cavernous gorges of mountainous descent, through which we could gaze thousands of yards from the windows of our rapid cars, and discern ever and anon diminutive horses and cattle quietly grazing, unconscious of the noisy vehicle that was rapidly flying by. A few hours' further ride swept us round a fairy-looking village upon the bosom of a sloping eminence, and brought us to Port Jervis, sometimes called Delaware Station, the last stopping place in Orange county, and here, of course, I felt myself compelled to alight, and a short ride in a beautiful carriage brought me to the door of the Fowler House, a new and beautiful Grecian hotel, just built and fitted up by Col. Sam. Fowler, who has so liberally encouraged the labours of one of our Clergy, the Rev. Mr. Grigg, in establishing our Church, and who has obtained the services of James M. Roe and his amiable wife, formerly of the United States Hotel, Newark, N. J., in catering for the wants and gratifications of the visitors and boarders who have the good fortune to be inmates of the Fowler House. Mr. and Mrs. Roe are both friends of our Church, and I must confess that I have never experienced more kindness and attention elsewhere. Such a handsome and well-provisioned and conducted table—waiters of the first stamp from the best hotels of our large cities; then, handsome, large, well ventilated and lighted rooms, new, neat furniture, beds, and refreshingly ventilated dormitories; and all so remarkably cheap—just about the half what it would cost one to live in our large cities—that I am tempted, with several other Church families, to take up our abode here for the present. Here are pleasant drives, fine trout, pickerel, and pike fisheries. Large parties come up from New York, and return loaded with the choicest trout, which are to be found in almost every brook. Then here, to my surprise, I find Port Jervis to be the terminating point of junction of the States of New York, New Jersey, and Pennsylvania. Around it on all sides are seen the beautiful mountains of the three States, surrounding it and looking down upon it, as if in silent admiration of its picturesque and majestic beauties; and through it also flows the waters of the Delaware and Lackawana Canal, filled with boats laden with its bituminous treasures. Here also are churches of various denominations, and on the first of August our Episcopal Services are to be transferred from an inappropriate room, where for nearly ten years they have been held, to a new and beautiful Gothic Chapel, which the liberal Col. Fowler is rearing until the spacious Church building is erected, which has been kept back so long by the trying pressure of the times. In point of beauty, sublimity, and revolutionary association, I know of no place where persons of taste, intellect, and fastidious appetite, can resort so successfully, and find their anticipations so richly and abundantly realized. I am persuaded that as people and families become acquainted with the advantages and beauties of Port Jervis, they will come to it as a place of residence. When I have spoken to my friends and strangers of the pleasures I have experienced, my answer has been—Where is Port Jervis? Who has ever heard of the name? It is true its name ought to be Gothic Dale, and that appellation, perhaps, would attract some few to visit the place. But let me recommend them if they do, to go by all means to the Fowler House, and if they do not find a charming home there, under the gratifying attentions of Mr. and Mrs. Roe, then I will never venture again to recommend my experience to others.

AN EPISCOPAL TRAVELLER.

The Christianization of the Hindoos.

In a day when the real elements constituting the character of nations, are being taken into serious account as well by statesmen and by cabinets, as by private Christians and religious associations, every contribution to our knowledge in this department may be gladly hailed; and, indeed, the awakening of the Hindoo mind of late, even to open public controversies on the Christian religion—one of which was withdrawn simply on the ground that the adverse party persisted in affirming that our version of Gospels and Epistles had undergone alteration, and so were not historically correct, the parties being in all other respects prepared—affords encouraging evidence of an activity of mind that must result in national progress. From some papers that have come under our notice on the state of India, we take the following passage:

> It is a generally received opinion in Europe, that the Brahmins possess an unbounded influence over the minds of the people. This supposition is quite erroneous; but at the same time there is a degree of deference and respect shown to them by all other castes. They are punished when delinquents; some even have been put to death by order of the prince. It is true, that the blood of a Brahmin is never shed, but they are despatched by other means. The late Tuckojee Holkar, who was a Mahratta, put his minister (a Brahmin) to death, by wrapping him in clothes steeped in oil and setting fire to them. The most common mode is, to keep the limbs immersed in cold water till they swell, which carries them off in a few days. The punishments of the Hindoos are very severe and barbarous; yet that people are said to be mild, and gentle, and tender-hearted. They *are* very tender-hearted in some cases, particularly to the afflicted and towards their parents, whom they maintain if necessary, and to the brute creation, for which last they formerly maintained infirmaries both in Baroach and Surat.

The same error would appear to attach in the general mind to the Hindoos, that causes the Russians to be regarded as one people, though embracing many races and tribes.

> In speaking of the Hindoos, how few understand them! They are a mixture of the most glaring contradictions; even the Brahmins differ from each other according to their country, or college, or district. While they in general abstain from animal food, the *Concanee Brahmins* eat fish, and those of Bengal, Hindoostan, and Cashmere, eat the meat of whatever is slain in sacrifice. Almost all the military classes, including the Rajapoots, eat animal food, excepting beef.

We have the following as to their tolerancy:

> The Hindoos are, as I have said, tolerant of all religions; but the martyrdom of St. Thomas near Madras, if true, would at first sight appear to contradict that assertion. It may have been, that St. Thomas' mission to India, with the many successive arrivals of Christians, up to our missions of the present time, were so many witnesses and messages to a nation of idolaters. When the Hindoos become converted to Christianity, as assuredly they will be, the meaning of St. Thomas' martyrdom among their forefathers, and the periodical arrival of Christians on their shores, will perhaps be revealed to them; and they will then reflect and be thankful, that although the Lord had permitted them so long to serve other gods, He had not always been unmindful of them.

If there be one encouraging material sign more than another, that can be added to the quality of receptivity and the disposition to mental inquiry of the Hindoos, it is the peculiar appositeness of the Bible, by its language and its figures, to seize upon the Eastern mind. "The language and phraseology of Scripture," says Major William Stirling, in his work entitled *The Rivers of Paradise and the Children of Shem*, "very much resemble those of India; and when the hearts of the Hindoos have been turned, even in a small degree, to the wisdom of the just, the severe denouncements of the Bible against idolatry and all their besetting sins will strike them so much the more clearly, and will tend to hasten their complete conversion."

Congregational Singing.

The annual pastoral report of the Rev. Mr. Tyng, Rector of the Church of the Epiphany, Philadelphia, (says the *Recorder*,) after exhibiting with great fulness and point the absurdity as well as the impropriety of the choir system as at present carried on, proceeds to give the following account of the reform lately instituted in that important congregation:—

> Prompted by a desire to reclaim the public praises of God from a mere performance, better or worse, to a heartfelt and general devotion, and knowing the impossibility of doing so while the services of a choir were retained, the attempt has been made to return to the system in general use prior to the origin of choirs. The whole responsibility of the singing is thrown upon the congregation. An organist and a leader are the only ones employed. The latter sits in the body of the Church to guide the voices of the people. Already a great improvement is perceptible in the number who participate in the singing, and in its devotional effect. With further practice, and the assistance of the organ, the improvement will no doubt be still greater. A few weeks more of the practising on Friday evening after the prayer meeting, will enable us to undertake the chants. A small collection of chants and tunes is being printed in a shape to be bound up with the Psalms and Hymns. When that is in the hands of all the members of the congregation who have any knowledge of music, it is hoped that the singing of the Church can be conducted to the satisfaction of every one who desires therein to worship God. I have spoken fully on this subject, as this report gives so excellent an opportunity of explicitly and permanently stating the views and motives which have led to the change.

The Church's Seasons.

The Seasons of Advent, Christmas, and the Epiphany; the Sundays called Septuagesima, Sexagesima, Quinquagesima; Lent; Passion Week; Easter, and the Sundays after; Ascension Day and Whitsuntide; Trinity, and the Sundays after,—present, in orderly connection, the Coming, Incarnation, and Manifestations of Christ; the creation, fall, and recovery of Man; our condition and hope as sinners; Redemption by the death and resurrection of our Saviour; the provision He hath made for His Church by an Apostolic Ministry until His coming again; His sending down the Holy Ghost, the Minister of every good gift; the mystery of the Trinity in Unity, the keystone of the glorious arch; and, finally, our privileges, duties, and hopes, in relation both to our condition as members incorporate of the Lord's Body, and to our personal responsibility. All these general truths, connected with its own season, are developed in the successive Services; the particular subject of each day being shown in the fulness and harmony of its parts, and in its relations to the general subject of the season in the Proper Lessons, Epistle, and Gospel.

By this mode of teaching, the Church compares Scripture with Scripture, the Old Testament with the New, the Gospels with the Epistles, types and prophecies with the substance and fulfilment, doctrines with duties, and precepts with practice; guarding against that common source of error—a theology of detached texts, without the passages which qualify and explain them—and showing how the Bible is to be studied as a whole.

The Proper Lessons from the Old Testament harmonize in their general meaning with the Season, as well as with the Epistle and Gospel of each particular day. The glories of the Lord are shown, in Advent, Christmas, and Epiphany, in Lessons taken from the Evangelical Prophet Isaiah. In Lent, our condition and bondage as sinners are illustrated by Israel in Egypt—our redemption, at Easter, in the deliverance of Israel by the judgments on Egypt and her gods, the blood of the paschal lamb, and the passage of the Red Sea—the establishment of Christ's Church, in the Sundays after Easter, by the Order for the Church in the Wilderness—our privileges and duties as members of the Church, in the first nineteen Sundays after Trinity, by the history of Israel, from their entrance into Canaan to the captivity in Babylon. In the closing Sundays of the year, which call us as individuals to prepare for judgment, the Proper Lessons are taken from the Book of Proverbs, and enforce practical duties, and the same character attaches generally to the Lessons for the Saints' Days; the Church, which has been so careful to set forth the Faith in its fulness, thus enforcing, by precept and example, the practical character of a saving religion.

The harmony of the several portions appointed for each day, and the connection of the successive Services, may be exemplified in the Sundays called Septuagesima, Sexagesima, and Quinquagesima, which describe our creation, fall, and recovery.

On Septuagesima, we learn how God created man in His own image. The parable in the Gospel shows how He calls all His creatures to serve Him, and that at every period of life. The Epistle teaches, by the competitors in a race, that our service must be earnest, self-denying, and persevering; and warns the most eminent Christian that negligence may make him a castaway. All are encouraged to persevere to the end, by the hope of a Sabbath of rest, payment from a gracious master, not according to our deserts, and the conqueror's incorruptible crown.

On Sexagesima, man has sinned, and his doom of death is about to be executed by the flood. But God has provided the means of deliverance, in a Saviour, the seed of the woman; in Sacraments, by which the faithful should apply His merits, figured in the salvation of Noah and his family in the Ark from perishing by water, and in the typical sacrifices which furnished coverings for the shame of the sinners; in the Church, figured by the Ark, the appointed refuge and instrument of salvation, and by Eve, the mother of all living, type of the Spouse of the true Adam, and taken from his opened side; finally, in preachers of righteousness, sent to call sinners to flee from the wrath to come, like Noah, whose trials and discouragements too faithfully represent those of Christ's Ministers in every age, as described in the Epistle for the day; for, as the Gospel shows, explaining why the means of salvation so often fail, the careless, the fearful, and the worldly, reject, or fail to improve the seed of the Word, which brings forth fruit only in those who receive it in an honest and good heart.

The Services for Quinquagesima show God's covenant with Noah, confirmed by the sign of the Rainbow; and with Abraham, that in his seed, that is Christ, all nations of the earth should be blessed. We are taught in the same chapter, by the unbelief and falsehood of the father of the faithful, that the blessing is of God's free grace. The promise is fulfilled, as the Gospel shows, in the accomplishment of all that was written of the sufferings, death, and resurrection of Christ; and we obtain the blessings it conveys by faith and charity. Faith that, like Abraham, goes forth at God's command to seek a better—a heavenly country; and, like the blind man, feels its misery, and casts itself for deliverance upon the all-sufficient Saviour: Charity that, with love unfeigned, fulfils every earthly duty.

Such harmony pervades the Services of every ordinary Sunday; but, on the great Festivals, the teaching is far more full. The popular notion of these Festivals, that they merely commemorate the chief events of our Saviour's life, by connecting the types and prophecies of the Old Testament with the facts of the New, falls very far short of the truth. They teach us also the blessings thereby conveyed to us, and the duties we are, therefore, required to perform.

Take, for example, the Services for Ascension Day, the Festival most neglected of all. Here we have the fact of our Lord's Ascension, as related in the Gospels of St. Mark and St. Luke, in the Acts of the Apostles, and in the Epistle to the Ephesians, which give the additional particulars, that He first descended, the prisoner of death; that the Apostles worshipped Him when He ascended; that He sat at the right hand of God; and that He shall come again with glory. But we have also the provision which He made for the rule and guidance of His Church, when "He went up on high, led captivity captive, and received gifts for men;" in a Ministry, acting by His commission, sustained by His power, constituted of divers orders, and directed to the unity of the Church, and the perfecting of its members: and this is figured in the Lessons from the Old Testament, as well as declared in the New. Did Moses go up to the mount of God, to bring down the tables of the law?—Christ ascended to the Father, and sent down a spiritual law, written not in stone, but in fleshly tables of the heart! Did Moses intercede in the mount for sinful Israel?—"Christ sitteth at the right hand of God," and "ever liveth to make intercession for us!" Were the robes and office of the High Priesthood devolved from dying Aaron to his son Eleazar?—Christ, on His departing, sent His Apostles into the world as the Father had sent Him; a commission declared to endure to the end of time! Were the Levites separated to the work of the ministry, and relieved from secular cares, because "the Lord God was their inheritance?"—Christ's Ministers are to give themselves continually to prayer and the ministry of the Word, not "leaving the Word of God to serve tables!" As the twelve patriarchs "went down to Egypt with threescore and ten persons," and "God made them as the stars of heaven for multitude"—so the twelve Apostles, with the Seventy, went forth into the world to preach to every creature that Gospel which shall subdue all the earth to Christ. As Elijah went up to Heaven, and his spirit rested on Elisha, attested by miracles as great as Elijah himself had wrought—so the Spirit came down from the ascended Saviour upon the Apostles, who "went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following." The terrible judgment upon those who mocked the Prophet warns how fearfully God will vindicate His honour, when it is assailed in the person of His Ministers. Finally, we learn our own duties, in the injunctions to Israel, Deut. x., which offer a summary of our Baptismal vow, and is, therefore, read as a Proper Lesson on the Festival of the Circumcision; and in the unity which, in the second Evening Lesson, the Apostle requires us to follow as the end and perfectness of our profession. The Proper Psalms celebrate the humiliation and triumph of our Lord, and describe the character of those who shall ascend with Him to His holy place.

It is worthy of especial notice how the doctrine of Baptism is interwoven with every part of the Church's teaching, and especially with that of the Festivals. At Christmas, we are declared to be "regenerate, and made God's children by adoption and grace," and "the laver of regeneration" is the instrument. At Circumcision, we are "buried with Christ in Baptism." At the Epiphany, the Father and the Holy Spirit attest the mission of the Son at His Baptism. At Easter, it is by Baptism that we die to sin, are buried, and rise with Him to newness of life. On Ascension Day, our Lord, in the Gospel, connects salvation with Baptism. On Whitsuntide, the gifts of the Holy Spirit are specially connected with Baptism. Finally, on Trinity Sunday, the Three Persons of the Blessed Trinity are manifested at the Baptism of our Lord, and we have his own declaration to Nicodemus, that this Sacrament is the appointed means of entering the Kingdom of Heaven.—*English Churchman.*

ROMISH CREDULITY IN THE NINETEENTH CENTURY.—It was lately a popular rumour at Madrid that the image of the Saviour, in the Church of St. Francis, at Madrid, had sweat blood out of grief for the sale of the Church property; some persons affirmed that they had wiped off the blood from the image; others declared that they had seen its eyes move.

APPEAL IN BEHALF OF THE SAILOR.

BY THE REV. GEORGE ALEX. CROOKE, A. M.

Dedicated to all interested in Sailors' Missions.

To the Editor of the Churchman:

DEAR SIR:—The piece which is written on the other side appeared in a small printed pamphlet of original contributions, published by ladies interested in a "Fair" *gotten up* for the Sailors' Mission of this port.

Thinking that it still may be instrumental in awaking the sympathies of a more widely extended circle—of which the *Churchman* is the centre—I beg to commend it to your notice for insertion in that ENERGETIC MISSIONARY OF THE CHURCH.

Yours, very respectfully,
GEO. ALEX. CROOKE.

Philadelphia, 15th June, 1855.

Christians, awake! arouse from your slumbers!
Hark to the poor sailor's cry of distress!
Haste to the rescue, ye strong ones! in numbers,
Save him from sinking, and Heaven will bless.

I speak not of winds and wild waves in commotion—
Dangers which threaten from sea and from sky—
Yet terrors more fell than those of the ocean,
Perils more dreadful to think of, are nigh.

Avert then, O Christian! these terrors, this danger,
And angels in heaven thy deed will record,
A sheet-anchor supply to the mariner-stranger,
That anchor, thou know'st, is the House of the Lord.

Heir of Heaven—child of God—of Jesus thou member!
Out of thy plenty thine aid we implore—
Rescue the sailor now sinking:—remember
The shipwreck most fatal is shipwreck on shore.

FOR THE YOUNG.

THE BOG-TROTTER.

Among the many friends I once had was a weaver, who had a large family, and was happy in having very good children; but one in particular, his only son, was the favourite of every one who knew him. The ladies and gentlemen who lived near used to take a great deal of notice of him, and more than once wished to take him and educate him entirely without any expense to his family; but his father could not bear to part with him, nor would he have liked to leave his parents. One thing I must not forget, because I am sure you will think it very amusing. When he was but three years of age, a rich old lady (who I suppose was a little whimsical) offered to take him and educate him in a way much above what his father could afford; and certainly her offer was very tempting; but she insisted that he should wear petticoats till he was thirteen, and this put a stop to the plan entirely, for his father could not endure the idea of having the boy laughed at by his acquaintance. As he grew up he was more and more liked. His schoolmaster loved him, for he was a good boy, and his schoolfellows for his good nature, whilst his modesty and obliging manners made him loved by all the neighbours. Before he was eleven years old he possessed quite a pretty library, that had been given him by different ladies and gentlemen; and often the bettermost sort of farmers would come of an evening to borrow some of William's nice books. When he was about twelve years of age, it happened that his father had occasion to go to a great fair at the next market-town, to which the shortest way was across a bog, which was a very dangerous place at night, and the scene of many accidents; for it was of a prodigious extent, and full of holes which a person who mistook the way was liable to fall into. Often have I joined parties, that have gone out in dark nights and bad weather, to show light to travellers who had gone astray there, and dreadful sights I have seen. William's father crossed the bog of a morning in fine weather; but the next day, instead of returning early as he intended, he was detained by a neighbour, who promised to accompany and afterwards disappointed him, till it grew duskish; still, as he knew the shortest way over the bog, and had frequently gone the same road, he had no doubt of reaching home before it was quite dark. After having taken a second glass of whiskey punch to raise his spirits, he set off with all speed, and had got past the middle of the bog very safely, when a violent storm came on suddenly; the wind blew, the rain beat, and no shelter was to be had. William's father knew the dangerous ground he trod, and advanced very slowly, in hopes of not losing his way. The storm, however, inincreased, the poor man's clothes were wet through, and every step he took he found himself in greater difficulty. What to do he knew not: the cold rain had chilled him to the heart; he had no hopes of being able to reach his home that night; and though he continued advancing, it was with the utmost caution and terror. The bright flashes of lightning at first served to show him the dangerous spots; but when these ceased, he had no longer any direction. At length, quite weary with cold, hunger, and fright, he sat down on the wet ground, shivering from head to foot, and almost certain that if he remained there till morning it would be the death of him, as he had lately been subject to bad fevers. By this time the roaring of the storm had somewhat abated, and the poor man thought he heard some one calling at a great distance. He supposed it might be some traveller as unlucky as himself, and thought, if *he* were at home, the traveller should not want assistance. Again he heard the sound, and louder than before; then making an effort to raise himself, he distinguished a glimmering light afar off; this gave him hope, and he watched it for a long time. Sometimes it appeared in one place; sometimes in another; at length he saw it approach, and resolving to endeavour to make himself heard, he was just going to halloo, when he heard his name distinctly called. Immediately he answered, but the wind blowing towards him, had little hope of being heard; however he took courage, and proceeded cautiously to that part where he saw the light. Again and again he heard his own name called, and at length was able to convince the person who had come in search of him that he was near. When he reached the man who had taken all this trouble, he was very much surprised to find, that instead of being one of his friends, it was a person whom he did not recollect ever to have seen before. The man, however, expressed great joy at having found him, refused the reward he promised him, and after making him take share of a dram he had brought in his pocket, accompanied him on his way home. William's father, somewhat revived by the cordial, and the hope of his son being by his comfortable fireside, began to chat to the stranger as they were going along, and asked him what had induced him to take so much trouble about a person who was nothing to him? to which the other replied, that to be sure he was a good man, and would be a great loss to his family; but however, that was not his reason for coming out to look for him: "But," said he, "the fact is, that I have an only child at the school that your boy goes to. The poor fellow was always a well-disposed, good-natured child, but so dull at his book, that I was obliged to take him away from two schools, because the masters said they could not teach him, and the boys did nothing but laugh at him. At last God Almighty put it into my head to send him to the school where your son is, and there as usual the masters found him stupid, and the boys began to make game of him, when your good lad took him in hand, and by teaching him a little at play-time and other leisure hours, brought on the poor child so much, that he now learns as well as the common run of boys, and escapes being browbeat as he used to be, which often made my heart and his mother's ache. Your son shall have my blessing as long as I live, and I would go to the end of the world to save any one belonging to him. So when I heard people talk of your being expected to cross the bog to-night, and found it growing late and bad weather, I resolved to come and look for you, and though every one said you would never think of coming till to-morrow, I knew I could not rest in my bed while there was any chance of William's father being in want of help. And thank God I did go, to bring you home to him safe and sound." You may imagine, my little friends, how proud William's father was, and how happy William himself was at meeting with such a reward for his good nature to his schoolfellow. Had he joined in making game of the poor child, it is probable his father might have perished in the bog. Go now, children, said old Daniel, with more severity in his countenance than I had ever before observed, and endeavour to take example by young William, whose goodness of heart procured a friend for his father in time of need.—*Stories of Old Daniel.*

Death and Burial of a Dutiful Daughter of the Church.

On Thursday, the Octave of the Ascension, was celebrated at Christ Church, St. Pancras, the funeral of Hannah Wapshare, who departed this life on the day of the Ascension. The deceased, the wife of a labouring man, had been connected with the church for about eighteen years, previous to which time she had also been attached for five years to Margaret Chapel. Though of an humble walk in life, she manifested, in the discharge of the duties of her post, in which considerable responsiblility attached to her, many of the most useful mental qualities in no common measure, being very ready in answering the ignorant objection of those who came out of irreverent curiosity to the church in times of excitement. She really seemed to have a love for the church and all connected with it; and the sterling qualities of good sense and judgment which she possessed made her invaluable in giving advice in the temporal affairs of the district to a succession of curates, many of whom regarded her rather as a mother than as a servant. She possessed great energy of character, which carried her through duties under which she must have sunk long before. She never seemed to grow weary of her work, which generally has rather a hardening effect on mere officials, but early and late would she be at her post, allowing no one to do anything which she could do herself. All who knew her can bear witness to her real piety and devotion, which was the principal thing that made her so deeply respected by those who ministered in the church. It was this unwearied diligence that exposed her to all weathers, and thus aggravated an asthmatical tendency, which, after several years of painful duration, at last terminated her life. The late severe winter very much increased this, and she never seemed to recover from its effects; but it was not till the Friday before the Ascension that she would desist from her labours. Her family tried to persuade her not to go to the church that morning the second time, but she said she must, and when she returned, her mind was wandering, and having been taken to her room, she said she had come home to die. She asked for the prayers of the Church and the visit of the clergyman, and on the morning of her death wished to receive the Holy Communion, but a few minutes after she breathed her last; she seeming to be the only one who knew of her approaching end. It was thought that such a faithful servant and devout Christian should have every mark of love and respect paid her, and that this should be shown in a Christian way, by performing the Service for the Burial of the Dead in the most solemn manner, and in the church which she had so long served. Former members of the choir (some of these professional men) came forward willingly, and some of her old friends in the neighbourhood of Margaret street begged to be allowed to take part, and a considerable portion of the All Saints' choir assisted at the service. At one o'clock on Thursday last, a choir of about thirty men and boys, with the clergy of the church, and others who had once been curates of Christ Church, duly vested, met the body at the west door, and went in procession up the middle of the church, which had been cleared of the moveable seats, singing the opening sentences; and then filing into the choir, continued the service without any interruption to its order. Merbecke's service, as arranged by Mr. Redhead, was used throughout, the Psalms being chanted to the Peregrine Tone. After the Lesson, an anthem by Purcell, "Thou knowest, Lord, the secrets of our hearts * * * *" was sung with good effect, and this part of the service was concluded by a short and touching address from the Rev. H. W. Burrows, incumbent, testifying to the worth of the deceased, and the loss we had sustained. After this the whole procession followed the body in reverse order down to the door of the church, the organ playing the Dead March. The service in church being ended, the clergy and choir reached the cemetery at Finchley in time to receive the remains of the departed, and heading the procession, vested as before, went forthwith to the grave chanting Psalm xxxix.; the remaining portion of the service was then sung in full harmony as before, and appeared to produce a reverent impression on the bystanders. The choir then followed the mourners in due order from the grave, and thus ended what was to all who took part in it a very solemn and impressive service.—*London Guardian.*

What Shall We Read?

Let me then turn your thoughts to the subject not so much of study as of reading. What shall we read? Here, I think, many persons, otherwise sensible enough, put themselves to much difficulty by a very unnecessary limitation to the field of choice: they ask only for new books, that is, for books recently published. Now it sometimes happens that among the books of the season there is none of very striking or sterling merit. Mr. Macaulay is only preparing his next two volumes—Sir Edward Bulwer Lytton is engrossed with politics—Mrs. Stowe presents us only with "Sunny Memories"—Mr. Thackeray's monthly provision, however exquisite, is not sufficient to satisfy the demands of our literary appetite, and a cry from the famished multitude arises that there is a sad want of interesting books. Now in any such case of destitution, it is worth while to remember that every book which we have not read, is a new book to us; and that even books which we *have* read at some time or other, may have been quite forgotten, and therefore be as good as new. In this enlarged but practically correct sense of the word, there is, I believe, no want of new books to any of us—no want of books of high merit which we have either not read at all, or read so long ago or so cursorily, that in substance they are new to us. There are many authors whose names occur in every critical review, in every essay which treats of the history of English literature, whom we quote familiarly, because their apothegms have become proverbial, yet whose works may still be read with much of the charm of novelty, because though we may have read them we are not familiar with them. If, then, you should at any time experience a deficiency in the supply of poetry—if Tennyson and Longfellow and Smith be unproductive, it may be useful to remember that poetry is not, like the electric telegraph, an invention of our own day—that there have been many generations of British poets, whose works still live, and deserve to live in the thoughts and feelings of men. I do not mean to institute any comparison between the poets or the authors generally of our own day and of past ages;—I only mean to suggest, what many may seem practically to doubt or to forget, that we are not entirely dependent upon our gifted contemporaries either for amusement or for information; that some old books are really very good books, and that if we have not read them before, they have to us the merit of novelty as much as any book which was published only yesterday.—*From an Address by the Bishop of Edinburgh at the Philosophical Institute.*

FALSEHOOD, like the dry-rot, flourishes the more in proportion as air and light are excluded.—*Whateley.*

HEBDOMADARY.

SUNDAY, June 24.—*Third Sunday after Trinity.*—After Trinity Sunday, the remainder of the year is unmarked by any especial commemoration; but during the twenty-six Sundays after Trinity, our Blessed Lord's teaching, His Life and Miracles, and the great doctrines of Salvation, are given for our spiritual food, until the return of Advent brings us back again to the great starting point of all, the wonderful goodness and love of God in coming upon earth in human form to live and die for us.

To-day is also *St. John Baptist's Day.* We celebrate to-day the birth of St. John Baptist. His birth is celebrated rather than the day of his death, because of its resemblance to the birth of our Lord. It was foretold by the Angel, his mother was to bear a child; at his birth many rejoiced. St. John's birth was "wonderful," being out of the usual course of nature; his manner of living plain; his mission, to prepare the way for Christ; the subject of his teaching, repentance. We pray that we may turn his example to profit, by observing his teaching, and imitating his manner of life. Three particulars are set forth in the Collect for this day as worthy of our imitation, viz.: his constantly speaking the truth, his boldness in rebuking vice, and his patient suffering for the truth's sake.

Party Names in the Church.

But it would seem that the series of divisions in the Church are endless; for, no sooner do we escape from Catholic and Protestant, Evangelical and Methodist, than we find, even within the Church herself, fresh topics of difference, in such terms as these:—High-Church and Low-Church, and Puseyite and Tractarian.

1. By *High-Church* is generally meant (I presume) greater attention to the severer doctrines of the Catholic faith: such as the efficacy of the Sacraments as channels of grace; the necessity of apostolic succession in Holy Orders; the Communion of Saints; strict adherence to the formularies and ceremonial observances of the service books; the value of confession, absolution, and penitential exercises; the spiritual power of the keys.

2. By *Low-Church* is meant the general reverse of these tenets: a denial of the efficacy of Sacramental grace; in Baptism, no regeneration; in the Sacrament of the Lord's Supper, no real presence of the Lord's body and blood; the non-necessity of apostolical succession in the Priesthood; no communion of saints beyond the present world; the inutility, not to say the formalism and the hypocrisy, of attending to externals; the delights and spiritual privileges of the *individual* in God's Holy Spirit rather than the delights and spiritual privileges of *a Church*.

3. Coupled with the former, and opposed to the latter, has been, of late years, the name of the Regius Professor of Hebrew at Oxford, Dr. Pusey, because, from his writings and his preaching, he has much advocated and set forth those special views of the Church which are found in the fathers both of the early Church and of the reformed; and, because by his example and by his teaching, he has brought many pupils into the folds of the lost sheep of the House of Israel.

4. And, with the name of Dr. Pusey, has been connected another title to describe the same class of persons, namely, "*Tractarian;*" and many who shrink from the former, being well aware that it is in bad taste, do not scruple to use the latter, although, in my opinion, it is equally in bad taste. Some of the Clergy themselves use this latter word; some of the Bishops have used it in their charges and other authoritative writings; but I scruple not to say, that the use of this word *is an insult to those whom it is meant to describe,* quite as much as any other nickname; and that it is utterly unworthy and unbecoming in any person of education to adopt it either in his conversations or his writings. The word took its rise from certain tracts which were published in Oxford, commencing in the year 1833, and in which were set forth, in most beautiful and touching language, the various errors and misconceptions of Church matters which at that time prevailed; the necessity of a reform in the observance of the ritual and Prayer Book; the great advantage of daily prayers in the churches, and weekly communion; the need of greater exertion in the Clergy in the administration of parochial affairs; the advantage and blessing of an apostolical succession in the Priesthood; the present grace of God in the Holy Sacraments. Now these things are all well known to belong to the Catholic Church generally; they are not peculiar to these *tracts,* the tracts themselves mostly consisting of extracts from the divines of the Church of England, pointing out and warning the English people of the errors of the Church of Rome. I should advise any one, most fearlessly, and in despite of all opprobrium which I may encounter, to read and study these tracts. I have no hesitation in expressing my entire admiration of them (with one exception); and my counsel to you, my dear children, is to follow and believe what is written in them (except in the one case, No. 90); but I would have you repudiate, as I now repudiate for myself and you, any name to be derived from them; and I would have you avoid, as I myself have ever avoided, the application of the name to any person whatsoever, because I consider that the fastening upon a man the name of a party, when he so repudiates it, is a gratuitous insult, as well as the mark of an illiberal mind. You cannot but observe how extremely mischievous it is to adopt such divisions as those above described—High, Low, Puseyite, Tractarian, Evangelical, and the like,—how destructive of the unity which ought to embrace all within one Church as brethren. There is the CHURCH; there are her canons, rules, injunctions, rubrics, articles, forms of prayer, creeds; and to serve them all, and procure their right use, and their faithful observance, there are our bishops. What need have we to enter into questions of high and low? We might go on at this idea, and have further divisions of "moderately" high and "moderately" low, and have no end of them. Things and doctrines in the Church must be either right or wrong, true or false; and men who embrace these things and doctrines in a Church must themselves be either right or wrong, true or false; and there can be no measure of standard how near a man gets up to the truth, or how low he falls in his departure from it. If he depart from it at all, he is at once wrong, and altogether wrong. If he attains it, he is right at once, and altogether right. For instance, does a man assert and believe baptismal regeneration, he is not thereby a *High* Churchman; if he did not so, he would not be a Churchman at all. Does a man deny and reject baptismal regeneration, he is not a Low Churchman, but he is no more or less than a heretic, *i. e.,* one who takes a private opinion to himself, in the place of that of the Catholic Church. Does a man say in public, "I believe in the Catholic Church," and yet assert in private, that such an idea is a mere chimera, and that he is not a Catholic, then I do not see why we should call him a *Low* Churchman, but I see a very good reason why we should call him a hypocrite. Does a priest of the English Church, or member of her Universities, subscribe and swear to all her thirty-nine articles, and therein denying the doctrine of transubstantiation and supremacy of the Pope, and other like things, turn round, and say that, notwithstanding all this, he holds all Roman doctrine, I do not recognise the ground upon which you can say of him, that he is a High Churchman; but I see very clearly the ground upon which you may designate him a traitor. And then, as to associating the name of a mere man to the holding of doctrines which belong to the Church under the word Puseyite, it must be looked upon as a gross insult: first to that learned and pious Divine himself, and secondly to the Church; for, what greater insult can there be than to drag forth into public notoriety the name of an individual, and, when he faithfully performs his office as doctor of the Church, cause him to be marked and observed? and what greater insult to the Church herself, when she is thus described as forgetful of her own Catholic teaching, and forgotten and deserted by her bishops, and made to follow in that which is lawful, true, and Catholic, the name of a solitary individual. All names of parties in a church are objectionable, specially those which are derived from the name of a man. It is the sign of heresy, and has always so been held by the Church. And so we find Wesleyan from Wesley, and Calvinist from Calvin, and Lutheran from Luther, and Arian from Arius, and Socinian from Socinus. If the persons who use the word Puseyite mean thereby to say that such an one *is* an heretic; if they believe that heresy, *i. e.,* that a peculiarity of private opinion, contrary to the Catholic Church, is involved therein; then ought surely such persons to insist on their being cast out of the Church and proclaimed such by our bishops in synod. If they *are* cast out, then let them be branded with the name; but, if they are not cast out, then I would say, as I said in the use of the words Evangelical or Methodist, or Puritan or Saint, let the word be dropped. In the name of Christian love, let us not brand one another with nicknames—let the words be dropped.

Now, if you turn round upon me, and say, "How shall I describe these men; for they are peculiar men, and differ from the many? I *must* have some name to describe them, otherwise I shall not be understood in conversation?" Well, then, I would tell you a way by which you should never err. I would remind you how you will never offend these men. They are exactly what the Prayer Book calls them, "*Catholics.*" They believe in the "*Catholic faith;*" and, if you desire to know how *you,* embracing the full and apostolical teaching of the Church as set forth in the writings of Dr. Pusey and the authors of the "*Tracts for the Times,*"—*you* yourself rejoicing in the points of Church doctrine which are therein established, should be designated—there is again the same word, the *one* word, the *only* word,—you are a "Catholic." "I believe in the Holy Catholic Church." "Whosoever will be saved, it is necessary before all things that he hold the Catholic faith."—*Bennett's Letters.*

THE FLOWERS' PETITION.

We flowers and shrubs in cities pent,
From fields and country places rent
(Without our own or friends' consent),
In desperate condition,
Yet on no wilful outrage bent,
Do humbly here petition.

Whereas: against our silent wills,
With loss of sun and purling rills,
Cooped up in pots, on window-sills,
In rickety old boxes—
The city's breath our beauty kills,
And makes us gray as foxes;

Condemned in walls of brick and lime,
In narrow beds of clay and slime,
To ope our buds and shed our prime—
We need some kind defender:
We pray, oh, let us live our time!
And we are very tender!

Oh, cheat us not of Heaven's dews;
Nor air (however stale) refuse;
God knows 'tis little we can use,
So choked are all our vitals;
No slightest care will we abuse,
Nor fail in fond requitals.

We'll breathe you delicate perfumes;
We'll glad your eyes with choicest blooms;
But do not shut us up in rooms,
Or stifling, crowded places—
The sky, in clouds and light, assumes
To us far lovelier faces.

Our sooty and bedraggled fate,
(Our evergreens turn chocolate,)
Do we ascribe to spite or hate?
No; we are sure you love us;
Yet, half ashamed, we beg to state
We love the sun above us.

Then treat us in your gentlest ways,
And next unto the sun's own rays,
With beauty's homage, incense-praise,
We ever will caress you,
And to the ending of our days
In grateful silence bless you.

—*Household Words.*

The Profession of Literature.

Everybody is an author who writes a book; everybody may be an author, learned or unlearned, who either *has* the necessary ability, or the hardihood to betray to the world that he has *not.* We have law lists; clergy lists; army lists; medical directories, and other professional muster-rolls. It would be curious to see a list of living authors—their names, residences, other occupations, past or present, all entered. If the publication of such a list would have no other effect, it would at all events show that there can be, in the present state of affairs, no such thing as a literary profession. Everything about the calling is scattered, desultory, irregular. There is, doubtless, a flourishing crop of authorship, but it seems to come from chance-sown seeds. The question is, whether it is possible to give anything of adhesion to its scattered parts. The nearest approach to the position of authors is, we presume, to be found in that of artists. Artists form themselves into societies; and there is one great Royal Corporation which puts a distinguishing stamp upon its members. It may be said that the Royal Academy is nothing more than a great artistic coterie—that the very evils, of which we have spoken with reference to literature, result from its exclusiveness in matters of Art. But, at all events, it is a responsible body. It may be a fallible one. But still it has its uses. It is something to be an academician, and to write R. A. after one's name. There may be *some* better painters out of the Academy than in it; but the diploma is, at all events, a guarantee that the bearer of it is not a mere incapable. The affix of R. A. carries weight with it. It confers professional and social distinction. It gives a man, in a word, a *status.* But there is nothing that is to Literature what the Academy is to Art. There is no rallying point, indeed, of any kind. Nothing that in any way gathers together and concentres, in one compact body, the scattered elements of the literary world. Authors of all kinds are classed confusedly together—a sprawling, heterogeneous crowd. Literature does not, like Art, treat any of its executants as amateurs. Or, perhaps, it should be said, that it treats all as amateurs. A chancellor, or a bishop, or a cabinet minister, competes with the professional author. He does not appear in the catalogues with *Honorary* attached to his name; but drives, perhaps, a better bargain with his publisher than if he had been a mere writer for bread.

It may be asked whether this does not dignify and ennoble the literary character. We do not care to answer this question. Nothing really ennobles literature but genius and truth. It might be shown, on the other hand, how hard it is, that whilst Dives the great lawyer, or Locuples the eminent divine, may at any time walk into Paternoster Row, and the profits of the professional author, unless pleading his own cause, or preaching to his own family, may not trench upon the labours and the profits of his privileged brethren of divinity and the law—it might, we say, be easily shown, that this is a very hard case. But we do not write in any narrow professional spirit. We consider the good of the public to be paramount in all. And we believe that, on the whole, as society is now constituted, it is advantageous to literature that bishops, chancellors, cabinet ministers, and other magnates of the land, *should* jostle the hungry author in Paternoster Row. It is true, that what is done very badly by Dives might be done very well by Lazarus. But it is often not a question of good or bad; but a question of bad or not at all.

It does not follow that because a great writer is honoured by the public he has no claim to be honoured by the crown. It little matters whether this or that author is entitled to write a certain number of letters before or after his name, or to wear a bit of gold or silver, or a scrap of riband on his breast. The author himself would care little, perhaps, for the mere personal vanity of the thing. What he desires is meet honour to literature; and literature can only be honoured through its professors. But how scanty a number of its professors have ever been so honoured—a scanty number at all times, and, every reign, decreasingly scanty. Who ever hears, in these days, of a writer receiving any public honours solely because he is a public writer? Some accident unconnected with literature may help him to distinction; but it is conferred on the accident, not on himself. And yet if there be any calling in the world to which the rendering of personal honour is peculiarly appropriate, it is that of literature, for literary success is especially a man's own, the growth of his personal gifts and personal exertions alone, promoted by no accident, shaped by no agents, aided by no auxiliaries. The triumphs of the author are exclusively his own. He has no courageous battalions to win victory for him in spite of himself.

We need not refer to the "custom of other countries"—we need not dwell upon the fact, that literature is more honoured even in States where its utterances are less free than in our own. All this is sufficiently notorious. Indeed, we have wandered farther away from our original subject than we had designed. We purposed chiefly to say, in this place, that whatever ennobles the literary character, and raises the social status of literary men, must have a tendency to define and consolidate the literary profession. We have said that, as society is now constituted, it is advantageous to the world that men of high rank, not following literature as a profession, should undertake the work of authorship, because, but for this, it is probable that much valuable historical and biographical matter would otherwise be lost to the world. But if the social status of professional writers were higher than it is—if their claims were duly recognised and their position clearly defined—there would be no need to call in the aid of these titled amateurs. If the aristocracy of talent were fairly mixed up in the world with the aristocracy of birth and the aristocracy of wealth, and the personal characters of authors as well known in society as their works, we should see the competent literary workman trusted and employed instead of some jaded statesman or incapable peer.—*North British Review for May.*

The Church at Marseilles.

The writer of the following letter (which we find in the *Colonial Church Chronicle* for June) is known, we believe, to many of our readers, having visited this country last summer. He is also known, we understand, to many Americans, both clergymen and laymen, at his post at Marseilles, where he is ever ready to bestow his pastoral attentions to the wayfarer, whether English or American:—

I beg to claim a corner in your valuable periodical for the purpose of bringing before your readers the rise and consolidation of our Church in this place, together with its present wants; in hopes of creating thereby an interest in those who are the real and sincere friends and supporters of our national ecclesiastical establishment.

Being desirous, on the ground of impaired health, to find a continental sphere of labour, I complied, in 1849, with the invitation of the Lord Bishop of Gibraltar, to repair, as a pioneer, to Marseilles, in order to establish, if possible, an English church in the place, where none had existed before, though containing a respectable British population, and being also annually visited by numerous travellers from England, as well as the United States of America, and constantly crowded with hundreds, if not thousands, of seamen from both countries. On my arrival, I soon discovered the existing elements of a Church community; and, under the divine blessing, a wide sphere of usefulness. My first effort was to select the most convenient place of worship to be found in the city; and which I was enabled, by the liberality of the late Lord Calthorpe and the Bishop of Gibraltar, to have suitably fitted up and decorated. That little sanctuary, which we still occupy, is barely sufficient to accommodate 120 persons. It answered the end at first, for our beginning was very small. The British residents here were for so many years without any regular Church ordinances, that they had fallen into indifference, and some men were lured into the Church of Rome. Gradually, however—I desire to record it with much thankfulness to God—the attendance at church has considerably increased, and is progressively increasing. Indeed, the number of British residents and annual visitors at Marseilles is not trifling or insignificant. Such as statedly reside here amount to about 150 persons, composed of merchants, manufacturers, engineers, operatives, and domestics; and no less than 5,000 travellers—I believe that I am within the mark—pass every year through this place on their way to Italy, India, and other parts.

Beside, the number of British and American seamen who annually, and in ordinary times, frequent this port, is very considerable, and amounts to at least 2,000; while more than double that amount were to be found here, engaged in the transport-service, within the last few months. There is likewise one of the steam-ships belonging to the Peninsular Company, employed in the mail-service, with a complement of about eighty seamen and officers, constantly in port. And here I may observe, that in order to reach more effectually that class of men, and to bring the seamen more immediately under the influence of Church ordinances, I endeavoured for a long time to establish, and at last I succeeded on a small scale, a "Sailor's Home," which gives promise of great usefulness, and of proving a nursery, so to speak, to the Church.

Finding, then, that our present place of worship is no longer adequate to our wants, and impressed with the conviction that the Church of England ought everywhere, and especially in Roman Catholic countries, to present that dignified position to which it is justly entitled, it has been deemed advisable to erect a permanent edifice, to be Episcopally consecrated for the celebration of Divine worship according to our rites and ceremonies. According to the estimate which has been given me by an architect, a respectable little church, sufficient to accommodate 300 persons, may be built for £2,000, including the purchase-money of the site. Up to the present time, I have the promise of contributions to the amount of £200. I have every reason to believe that the *Society for Promoting Christian Knowledge* will liberally assist in the object, and that aid will likewise be given in higher quarters, which I am not at liberty at present to designate. I earnestly hope that the bare publication of the foregoing particulars will move many of your readers to exert their best influence to render and obtain help for a cause so sacred and dear to every attached member of our Church.

I remain, Sir, yours most respectfully,
M. J. MAYERS,
May, 1855. H. B. M.'s Chaplain, Marseilles.

A Colonial Bishop's Visitation.

Here we expected to find our wagon, which had been sent forward on Saturday, with express orders not to travel on Sunday, but to proceed quietly along the main road, and reach this spot on Tuesday evening. It was, as I have mentioned, Ngoza's wagon, and driven by his people; but it contained all our apparatus—beds, bedding, tents, portmanteau, carpet-bags, cooking utensils, supplies of tea, coffee, sugar, &c., crockery and glass; and, with this at our command, we should have been independent of any disagreeables or difficulties that might arise from want of a kind host or convenient resting-place. But, alas! misfortunes had befallen it, and had not come alone. Ngoza pronounced that "it was a bad thing, he found, to travel on Sundays." First, having started very late on Saturday, they did proceed, contrary to express orders, on the Sunday; and a Kafir was jerked off the shaft, and had his leg broken. Then on Monday they picked up a saddle in the road, and before long passed a wagon out-spanned, to which, no doubt, it belonged. They did not think proper to inquire as to this, but travelled forward with their booty. Presently, they were overtaken by a Kafir, sent forward by the party behind them, an English trader from Durban, with his subordinate, who by this time had discovered their loss. He sprang up on the shafts, looked in, saw the saddle, and demanded it; and our people refused to give it up, till the master himself appeared to claim it, and to give them a shilling for finding and taking care of it. Upon this the man returned, and very soon one of the white men rode up in great indignation, drove our Kafirs away, and carried off the saddle, having first turned loose the oxen, and taken out the linchpins, to prevent the wagon moving till his superior had arrived. Hereupon the wrath of our men was excited, and their courage seems to have in some measure returned; for they pursued the Englishman, and managed to take away the saddle, which they threatened to keep until the linchpins should be restored. By this time it would seem both the Englishmen were at hand; and the master looked on, while the servant not only took away the saddle, (which, of course, he was perfectly justified in doing,) but, on pretence of searching for it, and a leathern thong, which they had likewise missed, threw out all *our* goods into the road, smashing our plates, a bottle of wine, &c., and disordering everything we had. After which, still pretending that he was only making a search for his stolen property, he seized an axe which he found in the wagon, and chopped two or three holes in the side of it, cutting all the reins, or leathern thongs, by which the seats were supported.

In a country where a man's wagon is considered as sacred as his house in England, a greater outrage of the kind could scarcely have been committed. Heavy rain fell immediately after, by which our goods, exposed as they were, were thoroughly wetted; and thus a serious interruption was made to our carefully considered plans for performing a long and difficult journey, every daily stage of which had to be laid down deliberately beforehand. We could not have ventured to proceed without our wagon; and, but that we had fortunately allowed ourselves an extra day this week to be spent at Doornkop—a part of our plan we were now obliged to give up—we must have been subjected to the great inconvenience of being a day too late for our appointments. In this country, a wagon stored with the most valuable goods, or packed as ours, for an important expedition, must continually be intrusted to the charge of mere Kafirs. And if every fault of theirs were to be accounted a sufficient reason for wantonly destroying their masters' property, there would be an end to all security for travellers along the highroads of Natal. It is certainly somewhat strange that the only act of violence which came under my own personal notice while I remained in the colony, was committed, not by fierce, untutored, heathen savages, but by educated Christian Englishmen. I need hardly add, that it was condemned by the mass of their fellow-countrymen, and, I hope, upon reflection, by the parties themselves.—*Journal of the Bishop of Natal.*

THE COURTESIES OF LIFE.—William Wirt's letter to his daughter on the "small sweet courtesies of life," contains a passage from which a deal of happiness might be learned:—"I want to tell you a secret. The way to make yourself pleasing to others is to show that you care for them. The whole world is like the miller at Mansfield, 'who cared for nobody—no, not he—because nobody cared for him.' And the whole world will serve you so, if you give them the same cause. Let every one, therefore, see that you do care for them, by showing them what Sterne so happily calls 'the small sweet courtesies in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender and affectionate looks, and little kind acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, sitting, or standing.'"

To part with a tried friend without very great provocation is unreasonable levity. Nothing but plain malevolence can justify disunion—malevolence shown either in a single outrage unretracted, or in habitual ill-nature.

THE CHURCHMAN.

NEW YORK, JUNE 21, 1855.

All letters on business must be addressed to THE PROPRIETOR of *The Churchman.* All communications and articles concerning the paper to THE EDITOR of *The Churchman.*

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays.*

NOTES OF THE WEEK.

—Our obituary this week records the death of one of our citizens who was well known, we believe, by a great many of our readers, more especially of the Clergy, and who was highly respected by all who knew him. Mr. James R. Swords, of the enterprising and eminent firm of Stanford & Swords, had been so long connected, in fact, with the Church Publishing business in this city, and by that means was so associated with our Church literature, that his name had become as familiar as a household word; and the intelligence of his death, in the prime of life, will be learned, we are sure, with wide-spread regret. He has been cut off from a sphere of great usefulness in his business vocation, prematurely, and at last rather suddenly; for he had not attained his fortieth year, and although subject to occasional bilious attacks, there was no apprehension, we understand, of any fatal result from one he was suffering under, until within a few hours of his decease. His loss will be severely felt in the Church, for some time to come, as he was much devoted to her interests in the everyday duties of his business life, and contributed materially to extend her usefulness.

—The Provisional Bishop of New York, it will be seen by our Church intelligence, has been on a somewhat extensive tour of visitation in the northern portion of the Diocese, where his presence and his acts have brought out some most signal and most encouraging evidences of the vitality of the Church in those remote regions. A respected correspondent, who was accidentally present at one of the Bishop's visits,—that at Bouquet, on Lake Champlain,—thus remarks upon its threefold service:—"It was on occasion of the Ordination to the Priesthood of the present missionary there labouring; the Consecration of a neat little Gothic chapel, the only one in the place; and the Confirmation in grace of the first-fruits in those parts. Thirteen were so strengthened by the imposition of hands, of which number three were formerly Congregationalists, and two Roman Catholics. Indeed, when the present minister of the Lord Jesus commenced there his labours, not quite one year ago, there was only one individual educated in our Church: the rest were strangers to her works and ways, but likely to be so no longer as we trust. It was a lovely day, and the rural population thronged the aisles of the little chapel. The six Presbyters present all took their several parts in the services of the day, and united with the people who sang praises to our God. The Holy Ghost seemed to be especially present; and we could only say to our brother there taking upon him the burden of the Priesthood, to make full proof of the ministry thus received of the Lord. 'The night is far spent, the day is at hand, and blessed are all they that love His appearing.'" Surely these are gratifying assurances of a vigorous growth of the Church; and they are among many such which the Bishop's presence has lately evoked in various parts of his Diocese.

—The able and interesting article of our highly respected contributor, on "Perpetual Renovation," which will be found elsewhere, deserves one word of remark from us, and we cannot do better than give it in this place. There has seemed to be a difference between us, not so much as to the virtue itself of liberality, as to what it is that constitutes liberality a virtue. We had said, under the apprehension of its exercise being so applied as to render it a quality vicious rather than virtuous, that liberality was all very well in its place; and our Reverend friend, with the very best feeling we are sure, retorts upon us that as a virtue it can never be out of place. But this, we cannot but think, is rather a begging of the question. Liberality may degenerate into latitudinarianism, as may liberty into licentiousness; and when that is the case it can no longer be regarded as a virtue. Such a principle is too mischievous to be an element of Christianity. And as it has been exclaimed, with so much reason, of liberty, "What crimes have not men committed in thy name!" so may it be declared of what is called liberality, "What errors have not men tolerated, what evils promoted, and therefore what mischiefs perpetrated, under guise of thee as a fancied virtue!" As Churchmen, nay, as Christians, there is an authority over, an obligation upon us, to which even liberality must be subordinate. It is the observation of an eminent Christian philosopher and divine, that "men who care nothing for the Church are very willing to transfer to human nature in general the language of love and charity applied by the Gospel to those only who are within her pale."* But they who, as members of the Church, do really care for her, can never with any consistency do so. Most charitable would we be towards all as fellow creatures—as fellow sinners. We would, as the Apostle admonishes, "put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another." Yea, above all things would we "put on charity, which is the bond of perfectness." But let us be sure that it is charity. For it would not be such to fraternize with them in sin—and schism, for instance, is sin; though we may and must bear with, compassionate, and pray for them,—in the language of the same expositor and counsellor we have already quoted, "laying the Gospel before them, ministering (if they will allow us) to their spiritual wants, and regarding them with compassion and awe, as, if not in great peril, at least as excluded from the greatest blessings, in which we are commanded by God to offer them a share."† The *custom* of their being apart, and of their being regarded so complacently, not to say approvingly, as all allowable and proper, however liberal it may be, does not make it right. Many wrong things are authorized by custom—but they are wrong notwithstanding, and being wrong, forbidden. Our friend will remember, we dare say, and assent to, no doubt, the ancient maxim—*Quando aliquid prohibetur, prohibetur et omne per quod devenitur ad illud.* And what can more directly tend or lead to a forbidden thing than affection for and appreciation of it? There must be conscience in all this, and there must be a renunciation of self; while at the same time there must be a recognition of the claim of Christ in His Church to our entire obedience, and of the claim of the Church herself to our faithful and true allegiance. But allegiance involves loyalty, and loyalty good faith, neither of which can ever consist with a so-called liberality which will induce one to make common cause, or even sympathize with those who are in open rebellion against that to which we have sworn allegiance. "Mark them," says the Apostle, "which cause divisions and offences contrary to the doctrine which ye have learned, and *avoid them.*" In popular estimation, we know, it would be deemed *liberality not* to avoid, but to have intercourse with them; yet this would be flying in the face of what we are taught in Holy Scripture. The Apostles speak most severely of those who separate and stand out from the Church; and never, never do they countenance, let alone command, any such idea as the rightfulness of separatists to set up Churches of their own, which could not be reconcilable with the divine establishment of "*One* Faith, *one* Baptism, *one* Hope of our calling, and *one* Body." Our respected friend and monitor, to whom we allude, does us the justice to say that he is sure we "would not hate any one merely because he is of those sometimes called schismatics and sects"—that we "would neither persecute, denounce, nor hate." God forbid! Nay, so far from hating, persecuting, or denouncing them, we love them as fellow Christians, and would do them all the good it were in our power to administer to them: our heart's desire and prayer for them, in fact, is, that they may be one with us in what is for the highest interests of us all—partakers of the same spiritual blessings, participators in the same everlasting heritage. But we must neither sacrifice truth, nor compromise principle, nor violate obligation, under any such feeling, liberal and charitable though it be. We may compassionate, and may love them as men; but we are to "mark," we are to "avoid them" as causers of divisions and offences. And that there are evils of practice inflicted, no less than a slighting and falsifying of principle, is too evident from the circumstance forming the subject matter of the Note which follows. *True* liberality, like true charity, then, let us never impugn; but let us be sure that it is true, which it cannot possibly be if it reacts to the injury of that which ought to be the object of our holiest affection and our highest fidelity.

* Sewell.

† Ibid.

—The Rector of St. John's, Johnstown, Fulton Co., New York, has written to the local paper to proclaim his secession from the "American Sunday School Union"—a sectarian society with which, as a Churchman, he ought never to have had anything to do; and one's only regret is, that he has not left it from any due sense of the inconsistency of such a connection, but simply because the Society, though in part sustained by the contributions of "Episcopalians," has lately issued a little book grossly assailing Churchmen and the Church. He says:

> One of the rules of the Union is, that nothing of an objectionable nature shall be published in their books, against any body of Christians, in connection with them, each having equal rights, and all entitled to respect and courtesy. Not doubting that this rule would be strictly adhered to, and the Episcopal Church shielded from unkind attack, he has ever felt it a privilege to co-operate with his Christian *brethren of other Churches*, in furthering the interests of the Sunday School Union. Judge of his surprise, when his attention was called to one of the books of the Union, which he had given as a reward to a scholar in his Sunday school, and which contained a most illiberal and unchristian assault upon Episcopalians.

Thus there appears, in this particular instance, to have been a breach of faith. But what can one expect from so heterogeneous a combination? The Rector himself was first to blame in entering into it. And the practice to which he confesses, of giving to the scholars of his Church Sunday school, the books of a Society whose very principles are antagonistic to the Church, and a vast majority of whose members are the Church's bitter adversaries, is one which cannot be too severely reprobated.

—The Circular of the Bishop of Illinois to his Clergy, informing them of his intention to resign the charge of his Diocese as early as it will be practicable to carry his purpose into effect, has been published by one of our Church contemporaries, and we have copied it into another part of our present sheet. It indeed discloses a most unhappy case. The Bishop expresses himself frankly, though evidently with pain, as under a deep sense of wrong. "I am satisfied," he says, "by painful experience, that I am not well adapted for the present social and moral condition of the West. I believe that the state of the Diocese before my election, the incidents of that call, the local disquietness, which were my unfortunate heir-loom, the disloyalty and faction which grieved and assailed my venerable predecessor, cloaked, but not abated, have wrought effects which *in* me and *for* me are irremediable." Now, although we by no means consider that this sad state of things can justify the Bishop in the step he has taken, yet we must say that it is a severe reflection upon the Clergy of Illinois. It is not necessary at this moment to go into any of the miserable details of those proceedings which have thus created difficulties the whole Church must deplore. But we think there ought to be very serious self-inquiry in some quarters. Who have had to do with that which the Bishop describes as "the local disquietness which was his unfortunate heir-loom?" Who have incurred its fearful responsibility? Can it be that the Clergy, or any of them, have it to answer for? Have they, or any of them, forgotten to practise that which they are called upon to teach others—to submit themselves to *their* "governors, teachers, spiritual pastors, and masters?" Have they, or any of them, forgotten that divine precept which yet upon others they are bound to inculcate—to "order themselves lowly and reverently to all their betters?" It is a solemn obligation which the Clergy, in these respects, owe to their Bishops, having pledged themselves to "reverently obey" them—"following with a glad will their godly admonitions, and submitting themselves to their godly judgments." By the state of things among them, their Bishop is constrained to declare, "I acknowledge myself alienated and discouraged, that my character and influence have been injured, that my trust in others is fatally impaired, my ability to conduct the affairs of the Diocese dwarfed, and the disposition abated in me and mine to make sacrifices not demanded by the prescribed obligations of my office." Surely, if this has been done, there must be a grievous culpability somewhere.

Still, we cannot excuse the Bishop for the step he has taken. He has shown far too great susceptibility to be compatible with that stern sense of duty which the Church militant has a right to expect in her Generals. Subordination there must of course be; and a mutinous spirit can never be permitted to prevail. But they who have to enforce the requisite discipline must not abandon their post when the task is an arduous one. He has received the Holy Ghost for the office and work of a Bishop in the Church of God; and no subsequent discoveries of being "not well adapted to the social and moral condition" of his diocese—no incompatibility of taste or of temper, real or imaginary, with those "over whom the Holy Ghost has made him overseer," can ever release him from the solemn ties he has contracted. The Right Rev. Prelate must therefore review his case, and revise his judgment. At present, it is clear, he has no sufficient cause for violating an engagement to which the Father, Son, and Holy Spirit, have all been made parties, and wherein the interests of the Church of Christ are deeply involved. The General Convention must needs take this view of it. But let us hope that long before that tribunal can have the opportunity of adjudicating upon it, the case will have been amicably arranged in the Diocese of Illinois itself; and as the initiative to a consummation so devoutly to be wished, let us hope we may soon hear of the Bishop issuing another Circular to his Clergy, in which he will not shrink from saying to them, "Brothers, brothers, we are both in the wrong."

—The remarks of an eminent divine, which we have given in another column, on *Party Names in the Church*, read a useful lesson to many among us. It is not merely that they who take up a position in the Church at variance with the integrity of the principles of the Church are so ready to affix party names as stigmas, upon those whose greater conformity and fidelity to those principles may provoke their animosity, but they generally do so upon false premises. To say nothing of those nicknames which are taken from persons rather than principles, and which are altogether too contemptible, the two great distinctions of High and Low are utterly meaningless when the distinctions from which they are derived are properly looked into. "For instance, does a man assert and believe baptismal regeneration, he is not thereby a *High* Churchman; if he did not do so, he would not be a Churchman at all. Does a man deny and reject baptismal regeneration, he is not a Low Churchman, but he is no more or less than a heretic, *i. e.*, one who takes a private opinion to himself, in the place of that of the Catholic Church. Does a man say in public, 'I believe in the Catholic Church,' and yet assert in private, that such an idea is a mere chimera, and that he is not a Catholic, then I do not see why we should call him a *Low* Churchman, but I see a very good reason why we should call him a hypocrite. Does a Priest of our Church subscribe and swear to all her thirty-nine articles, and therein denying the doctrine of transubstantiation and supremacy of the Pope, and other like things, turn round, and say that, notwithstanding all this, he holds all Roman doctrine, I do not recognise the ground upon which you can say of him, that he is a High Churchman; but I see very clearly the ground upon which you may designate him a traitor." All this is incontrovertible. So that really such designations, when examined with but ordinary discrimination, lose all their force; and in the cases adduced they convict those who use them of something worse than absurdity. Outside the Church, names, even party names, but certainly sectarian designations, it may not be possible to avoid; but within her pale there can be, or ought to be, but one appellation, and that the one which faithful membership itself confers, the honoured name of *Churchman*.

THE PRACTICAL RESULTS OF EDUCATION.

The issues of education for good or evil can scarcely be overrated, when all that is comprised in the term is taken into account,—when it is considered that it is not merely to impart knowledge, but to discipline the feelings, to restrain the passions, to inspire worthy motives, to produce right religious convictions, to inculcate sound moral sentiments. The nature of the human mind is such, as we have already shown, that from early infancy is some process of culture continually going on. The perceptions are called into exercise almost from the moment of birth. There are conceptive and semi-conceptive powers, which nature brings into action simultaneously with the physical motions themselves. Every mother knows this. Her babe's first craving for nutriment, and its instinctive ideas as to the source of its first supplies, were alone sufficient to show that there is born with us an intuitive power of conception, the gradual development of which is to be watched and tended with all the care and skill—nay, infinitely more—which we bestow in the culture of the tenderest plant we with difficulty rear in our parterres, and all this, let it be remembered, not so much for its physical progress, as its mental training. The higher nature of man makes the process all the more important. Nay, the more perfect in all that can still higher elevate humanity, the greater the difficulty, and the more imminent the risk. It may seem paradoxical, yet is it strictly true, that the better the quality of the mind, the greater the danger. For in proportion to the fineness of the susceptibility of the human mind, will false impressions in education have a pernicious effect, and evils will thereby be produced which in a duller and more insensible nature might the more easily have been overcome. And hence the anxious thought, the melancholy reflection, which must of necessity arise when we look around us and consider that parents are almost inevitably the sole directors of the management of children, whether they have or have not the qualities requisite for the proper performance of the task.

According to the law of God written in the heart. There is the great spring of man's moral nature. For the intellect of man, which from infancy begins to develop itself, and keeps increasing and maturing, is not a mere mechanism. Self-acting indeed it is; yet some other power than its own *vis inertiæ* is requisite not only to develop, but to direct and control it—a power that is not intellectual, but spiritual. There is, we say, the law of God written in the heart. There is that within us, to direct us in what the motions of our intellectual faculties would lead us to do, which is the result of a power external to, not created by or proceeding from ourselves. Its true character is one essentially external—its real capacity is one which has to rule over, not to issue from the heart—threatening, chastising, rebuking, restraining. It is, we repeat, a *law*—not of our nature, but external to it. And a law implies a legislator. And the legislator, whose first law is order, and whose witness is conscience, is Almighty God, who speaks to us, in fact, through its voice. It was the saying of Cicero, that the greatest theatre for virtue is conscience. And it is undoubtedly most true. Not only the greatest indeed, but the only one where the exercise of virtue can ever be worthily and acceptably performed by man.

> "If to thyself, thou canst thyself acquit."

This is a condition without which what he does, however virtuous it may *seem*, can never *be* virtue. Conscience must be in it,—first influence its perception, then characterize its course, and finally direct it to its object. And seldom will its force be impaired or lost, but the cause thereof may be traced, more or less directly, to his education and his training. Its comfort, at any rate, will never, under any circumstances, be taken away, but the fault will be his own. "A palsy," says Doctor South, "may as well shake an oak, or a fever dry up a fountain, as either of them shake, dry up, or impair the delight of conscience. For it lies within, it centres in the heart, it grows into the very substance of the soul, so that it accompanies a man to his grave: he never outlives it, and that for this cause only, because he cannot outlive himself."

And that Being who planned all this, is the source to which every controlling influence, every constraining motive for good, must be traced up. There can be no good done in education, as we have before shown, without *subordination*, and without *obedience*; and it is to Him, to His authority, that we must yield therein, first and above all. Obedience to virtue may be inculcated upon considerations of prudence, or of reason, or of expediency, or of human law; but all these may entirely change, or may utterly fail, whereas the authority of Almighty God endureth for ever, and with Him "is no variableness, neither shadow of turning." Whether guided by the instincts of benevolence, or directed by the force of reason, or influenced by the power of conscience, it is He who has declared His will through these intimations, and that will we must be taught and trained up to obey. This is education; and education must embrace a system of ethics, which constitutes, in fact, the science of education: for the very term implies rules for the formation of moral character by the means of moral action,—this moral quality, again, being not only a thing quite distinct from the intellectual, but implying a relation between two persons—as man in his very nature subject to the Being who created and can control him. It is a relation, with which conscience, and reason, and duty, and virtue, and vice, and expediency, have of course to do—but not alone to do: there are the facts and doctrines of religion, of Christianity, of the Church—all these, too, have to do with it. The process is that of rearing up the human soul from infancy to manhood, from weakness to strength—the "training it up in the way it should go, that when it is old it may not depart from it."

And why is it that when man grows up, as soon as he reaches maturity, and often before, he so generally does depart from it? Can he really, as a child, have been "trained up in the way he should go?" God's word assures us, that only *train him up in the way*, and "he *will not depart from it*;" and God's word is true. Look around upon society—*Christian* society, so-called. What are the practical results of the education that is in vogue? Do we find men and women—Christian men and women, so called—humbly walking "in the way they should go"—giving indication by their Christian life and conversation that they had really been educated, "trained up" in that way? Why, the first great object of it all was to plant and nurture, and cultivate pure religion in the soul. Now, "pure religion," we are taught, "is a beam of the Father of Lights; it is a drop of that eternal fountain of goodness and holiness, the breath of the power of God, a pure influence flowing from the glory of the Almighty, the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness, more beautiful than the sun, and above all the orders of the stars."* This, we know, is considered mere *poetry* by the world. Yet is it very truth—God's own truth. Pure religion is, and must be all this; for God is at once its author and sustainer—that Spirit which alone is self-subsistent, from which all truth proceeds, and without which is no truth. Hence it is that religion is sometimes called godliness; and hence the saying arose, that the godliest of men were those who were the most godlike. What result, then, can there be that is worth educating for, where religion is wanting—that of which it has been said, that a man devoid of it is like a horse without a bridle? Surely, if we want to be quite sure of implanting such a thing as moral honesty, we cannot do without that religion which alone can teach us aright our duty toward God and toward man. It is that which must govern our morality, if our morality is to be of any avail in the everyday business of life, for which education is the prerequisite. Here it is that we look for its practical results. And how is it that we find so little therein of that divine principle which alone can make it estimable—that which lies at the foundation, or ought to do, of the whole science and system? Is it not that men forget all this belongs to God—that the education of men is beyond the reach of man? Who can turn the mind of man to his purpose who knows nothing, and of himself can know nothing, of its secret fluctuations? Or who, by God's enlightening Spirit, even knowing, could yet without His continual help ever control and direct them? To do this effectually, besides, is a process which must be commenced when the mind is free and unaffected in its susceptibilities; and to the success of it, there is a fundamental principle which can never be dispensed with—the principle of submission, the germ of which must be implanted with the first dawnings of consciousness. In infancy it is that the impressibility of the human mind, in all its hereditary tendencies, must at once be taken advantage of. The foundation of the great work is then to be laid. The principle of submission, without which no obedience can be transmitted, must thus early be implanted. There can be no good practical results without this has taken root, and is bringing forth fruit; and the want of it is one great secret of the evils so much complained of in the youth of the Church, as, no doubt, of our youth in general. The love of God must needs coexist with the love of virtue; but there can be no love of God apart from obedience—for obedience itself is virtue, and disobedience is vice. It is from Him alone we can perfectly know what is good and what is evil; and it is only by His grace that we can do the one and avoid the other. Man must do his part in the work of education; but to think that he can do it by himself, either intellectually or morally, is a fundamental fallacy, the mischiefs of which are operating on every side as a curse upon society. Parents and teachers must avail themselves of the time of life when the child is in their hands, to compel his subjection to that principle of submission; for the period will arrive, and is even in childhood gradually approaching, when it can no longer be effected. But this being wholly, or in great part, disregarded, can we wonder at the practical results being what they are? Men plan schools, and form systems, and boast of their powers, and make a great show, sometimes, of the intellectual culture they have accomplished; but for the great moral purpose of it all, for the true interests at once of the individual and of society, the general effect is *evil*, simply because the principle of what is *good* is excluded from the operation,—thus realizing the natural, the inevitable issue, that "whatsoever a man soweth, that shall he also reap."

THE RIGHT WAY.

Nothing, we humbly think, could be more suicidal of the Church, than to yield in any one fundamental principle, to those who stand out against her, for the sake of a mistaken *unity* and a false *peace*. The prayer we habitually offer up,—"That it may please Thee to rule and govern Thy holy Church Universal in the right way," has an important bearing upon her present position. If that prayer has been a sincere one—if it has had any meaning—and if it has had any effect, her *way*, her ancient orthodox *way*, must not now be lightly departed from, on any consideration of expediency. Lament we must, as Christians, our unhappy divisions, so contrary to the will of Christ, who prayed the Father so fervently, "that they all may be *one*, as we are *one*." But we are not at liberty to sacrifice, or even to compromise, the principles of the Church in order to heal them—that Church which is "built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone." We are only at fault in the matter, as a Church, in our own short-comings. Her derivation is the true one—her organization is all right—her doctrine is orthodox—her discipline may be made unexceptionable: in a word, she is a veritable branch of the Catholic and Apostolic Church, in which we constantly declare our belief, and which is ONE. Is she, then, to strike her colours to those who scorn her in that very character and capacity—who take exception to her Catholic principles, and resist her Apostolic authority, laughing at her ecclesiastical pretensions, and repudiating her Christian influences?

Now, that some of our Clergy, even, mistakingly think she ought to make some surrender for the sake of unity and peace, is evident from several significant movements. The "Memorial," now under the consideration of the House of Bishops, has certainly that object in view. The sermon preached before the late Convention in Philadelphia, by the Rev. Dr. Bowman, clearly contemplated something of the kind. Such language as the following, for instance, could have no meaning apart from that idea:—"It is the little points of difference, rather than great ones, it is the small minds in all communions, rather than leading ones, that present the real bar to union. Bating the question of *Orders*, I know nothing that should keep us from uniting at once with several of the Christian denominations around us. Not that I see nothing else in them that I could wish otherwise; but nothing that should for a moment weigh against the inestimable advantages of union." This can scarcely be misunderstood. Yet may not "the inestimable advantages of union" be purchased too dear? For, of course, the idea proceeds upon the conclusion, that it is the Church, not "the denominations around us," that must of necessity give up that against which they stand out, and the objection to which is the excuse for their schism.

These two things, then, are inseparable in the consideration of this question,—the unity of the Church, and the schism which disturbs that unity. "And we shall easily learn," says Bingham, "what the ancients meant by the unity of the Church and schism, if we consider the following particulars:—1. That there were different degrees of unity and schism, according to the proportion of which a man was said to be more or less united to the Church, or divided from it. 2. That they who retained faith and baptism, and the common form of Christian worship, were in those respects at unity with the Church, though, in other respects, in which their schism consisted, they might be divided from her. 3. That to give a man the denomination of a true Catholic Christian, absolutely speaking, it was necessary that he should in all respects, and in every kind of unity, be in perfect and full communion with the Church; but to denominate a man a schismatic, it was sufficient to break the unity of the Church in any one respect; though the malignity of the schism was to be interpreted, more or less, according to the degrees of separation he made from her. Because the Church could not ordinarily judge of men's hearts, or of the motives that engaged them in error and schism, therefore she was forced to proceed by another rule, and judge of their unity with her by their external communion and professions." So that it is evident there can be no unity with schismatics; and for a branch of the Church Catholic to yield to them for the sake, or rather under the pretence of unity, would only be to let them sap and mine her very foundations, and leave her all the more naked and defenceless to her enemies. What Dr. Bowman would include in his category of "little points of difference," we cannot tell; but close observation, and a pretty extensive acquaintance with the subject, assure us most confidently, that there are few "*little* points" in such matters, which do not involve *great* principles; and therefore, in conceding the one, we must at least impair, if not sacrifice the other.

In opening his case, Dr. Bowman expressed himself in such a manner as certainly did not lead us to expect any such laxity as we have been considering. He feared, he said, the charge that the Church did not reach the masses was well founded. But where, he asked, was the fault? "If," he replied, "it could be justly laid at the Church's door, that she neither sympathizes with, nor provides for the poor, the ignorant, and the outcast, I should think her a Church fit to be abhorred and abandoned, not loved, and trusted, and upheld. For as it was a proof of the divinity of our blessed Saviour's mission, that 'to the poor the Gospel was preached,' so is it of the claim of any Church to be a branch of the 'one Catholic and Apostolic Church' of Christ. *But the blame of not reaching the masses lies elsewhere.* And I rejoice in the belief that the evil is not without remedy, and that, though late, we are waking up to the magnitude and the removal of it." Then, if "the blame lies elsewhere," why think of visiting that blame upon her, by making her lick the dust before the hostile sects which encompass her, and assail her, and seek to overthrow her, crying, "Down with her, down with her, even to the ground." We know "the evil is not without remedy;" but such a remedy as that would be worse than the evil itself—for it would not cure, but kill. And surely we should be "waking up" to very little purpose—save for mischief—if to open our drowsy eyes to "the magnitude of the evil and the removal of it" was to be but the prelude to her overthrow altogether!

"The blame of not reaching the masses," we, for our part, do not hesitate to admit, rests in part with the Church; but it does so, not because we have had too little, but too much to do with the Sects. We have too much imbibed their spirit, and too often conformed to their customs, instead of adhering closely to her own principles, and putting forth, in all their force, her own energies. Let her have confidence, under God, in herself. Let her not shrink from asserting her own authority, teaching her own doctrines, practising her own rites, and enforcing her own discipline. She has within herself all that is requisite to reach "the masses," as well as every other section of the body politic, if only true to herself, and alive to her legitimate means of doing the work before her. Let her observe *the right way*—her own divinely ordained way. There is need of no *change*—the utmost that is needed is *adaptation*: or, at any rate, adaptation along with the removal of excrescences, and the bringing forth of all those rightful appliances which from time immemorial have been made available in her various ministrations. She has a well plenished treasury of all that is requisite for the fulfilment of her divine mission among men of every degree; and her fault, be it more or less, is simply this—that her people, both clerical and lay, in too many instances fail to appreciate and to appropriate them.

* ib. w.

THE CORPORATION OF TRINITY CHURCH.

Corporations, as well as individuals, have their enemies; and often it happens, with one as with the other, that the better they are, the greater the envy they provoke—that the more honestly they do their duty, the more bitterly they are assailed. It is upon the good and worthy acts of men in their corporate, as in their individual capacity, that envy feeds. It is a weed that grows in all soils, and in all climates, and is not confined to any class of society, or range of fortune, but prevails in the breasts of all sorts and conditions of people. Its counterpart and companion, generally or frequently, is covetousness. Men envy first—then covet what they envy. And they do this both as regards themselves, and the bodies or sects of which they may individually be members. Even in religious communities, this is often found to be the case. It is a principle the very opposite of charity. It acts as though the world were made altogether for them, and not they for the world—as though they were to take in everything, and part with nothing. How, for instance, is not the Church envied by the Sects! Her divine institution, her apostolic order, her ministerial succession, her legitimate authority, her godly discipline, her evangelical liturgy; and her resources, her revenues, her endowments, wherever she has them—how are not they coveted by those who envy her

for her more "excellent way" in Gospel ministrations, and would filch from her the substantial means by which she maintains them.

We have been led into these reflections by the perusal of a pamphlet* that has come into our hands, containing the legal decision lately pronounced in the case of an unworthy attempt to deprive the Corporation of Trinity Church, in this city, of some portion of its property, and which illustrates, in several respects, the excercise of those vices. The Church is envied the possession of such means as those possessed by that body—envied moreover, we have no doubt, the opportunity thereby afforded of doing good, and the faithful and effectual manner in which it is made available; and its property is coveted by those who envy it, and for reasons, and objects, probably, much more selfish even than sectarian.

The Corporation of Trinity Church has had a trust committed to it of a peculiar, yet a simple character. It is a Church corporation; and not only is it distinctively so, as respects the Church itself, but especially so as regards the motive and the object of its incorporation. It was long ago established, not only by the force of its charter, but through other legal proofs, that the Rector of Trinity Church, and the inhabitants of the city in communion with the Church of England, as formerly by law established, and thereafter their successors, should possess corporate powers, and as a corporation should hold, use, exercise, and enjoy property of its own, and for its own purposes and none other, in the same firm and ample manner in the law as any other body legally incorporated. Originally created by the King of England's charter, and subsequently declared by the Provincial Legislature to be a corporation, and to possess such general powers as the original charter had assumed to confer upon it,—again, under the new order of things, this charter was so altered as to "render it more conformable to the Constitution of the State," and the Corporation authorized to take and use the name of *The Rector and Inhabitants of the City of New York, in communion with the Protestant Episcopal Church, in the State of New York;* and eventually (that is, by the State Legislature of 1814) it was re-established as a Corporation, under the style and title of *The Rector, Churchwardens, and Vestrymen of Trinity Church in the City of New York.* Thus has it over and over again been legally recognised and confirmed in its position as a legal, valid, and subsisting Corporation,—entitled, of course, to hold and appropriate its property, and to exercise all its rights, as such.

Yet notwithstanding its often confirmed status, and legal title to all the rights and privileges of a corporation, it has repeatedly been exposed to unscrupulous and vexatious assaults, with the view of impugning its title and dispossessing it of its endowments. One of these took place in 1836, in the House of Assembly, under a pretence that its revenues much exceeded the sum to which it was limited by law, and that its "immense wealth" gave it "a preponderating influence, not only in the affairs of the Protestant Episcopal Church in this State, but in those of the United States"—so as to be inconsistent, it was alleged, with the Government and Constitution of the State. The real object, however, was doubtless that of certain individuals to participate in any spoils which might by their means be obtained. But the Commissioners of the Land Office, to whom it was referred, did not hesitate to report to the Legislature, that "'The Rector, Churchwardens, and Vestrymen of Trinity Church, in the city of New York,' are a valid corporation, with full power to hold the real estate which has been referred to. 2. That it has a valid, subsisting, and absolute title to the lands referred to. 3. That it also is entitled to the rents and profits of said lands, without any regard to the amount of income which they may yield."

A similar onslaught, though in a different form, was recently made, through the instrumentality of the Supreme Court. It was an action brought by an individual against "the People of the State, the Rector, &c., of Trinity Church, and others," when the Court came to the following decision:—"That the action is directly against the People; and only against the Church, if the People make default. The People do not make default. There is thus no cause of action against the Church, as that sought against it is only secondary to that sought against the State. The nature of the relief sought is extraordinary—no trust estate being alleged—and the application to a court, and not to the Legislature, to require the State to act, is still more extraordinary. Judgment should be for the defendants, with costs." Thus, whether in the Legislature, where the laws are made, or in the Law Courts, where their violation is redressed, have the attempts to invalidate the right to hold property, and to appropriate the revenues of the same, been signally defeated. And for the sake of justice and right, as well as of religion and peace, let us hope and trust that they will now forever cease. The Corporation of Trinity Church has completely established its title, and maintained its position, as a legal corporate body, with full corporate rights; and to renew such endeavours to disturb it in the enjoyment of its rights must be wanton persecution, and will deserve the reprobation of every good citizen, be his religious opinions what they may.

The citizens of New York in general, not less than the Church in particular, owe a debt of gratitude to the Corporation of Trinity, which ought at least to screen it from such persecution. It is entrusted with property for promoting the interests of religion, in connection with the organization of one special religious community—that of the Protestant Episcopal Church, and none other; and this trust it has uniformly discharged in such a manner as to make it a blessing to the whole community. Its chief church edifice itself, standing prominently and nobly forward, as it does, at the very entrance of the Courts of Mammon,—she alone, of all the religious bodies, maintaining her ground there, in the lower part of the city, and doing so in so striking a material form, by so noble an edifice, one not surpassed by that of any city in the whole United States, and preserving her ample area with so much firmness, as the resting-place of the most brave and virtuous and worthy of our ancestors,—all this, we say, while it is a proof of inherent vitality, is at the same time an enduring witness of its influence and fidelity. And when, in addition to it all, it is remembered how varied and how boundless are its charities—that within a few years, as we had occasion not long since to show, it has disbursed for various religious objects at least two millions of dollars—and done so with great judgment, and with true liberality; surely it must be admitted that it has a strong claim on the thankfulness and the respect of the whole city.

FALSEHOOD is often rocked by truth, but she soon outgrows her cradle, and discards her nurse.

*Opinion of the Supreme Court, in the case of Christopher C. Kiersted v. the People of the State, the Rector, &c. of Trinity Church, and others.

THOUGHTS ON CURRENT EVENTS.

It was not long since we took occasion, apropos of the Maryland Convention, to advert to the quiet and Christian-like tone of the recent synodal meetings of our Church. This most desirable tone has now been the prevailing one for some three or four years; and we confess that we are unable to attribute it to anything short of an outpouring of the healing influences of the Holy Spirit. The thing is the more remarkable upon two accounts. One is the very different tone which pervaded those bodies almost immediately before the commencement of the period of which we are speaking. The other is the increase of violence among the political parties of the country. Another fact worthy of notice in this connection, is that within the same period there is a marked increase in the progress of the Church, so far as it may be ascertained by outward statistics. Nor do those whose official positions allow them the best opportunities of forming a judgment, express any doubt that there is also an internal spiritual growth, corresponding to the external ecclesiastical progress. In fact, the course of things in the Conventions themselves, seems to afford proof of this. There are differences of opinion among their members now, just as there were formerly. We believe that there has been a drawing together in these matters. What are called extreme opinions on either side, although by no means extinct, are certainly less common than formerly, and the great bulk of the great schools are drawing together in opinion, but still more in feeling. It is not so much that they think alike, as that they are learning to respect each other's right of thinking. There is a difference obvious in theory, but which has been too much neglected in practice, between that which is true and that which we think true, that which is right and that which we think right.

Every man is bound to believe the truth, and to govern his actions by the rule of right. But it is not absolutely certain that we have discovered the truth or the rule of right. We may be thoroughly convinced that we have, and in that case we have the happiness of a great doctrinal and moral guide, which we can follow nothing doubting. But it is not necessary to fall out with those who have not been able to arrive at the same conclusion with ourselves, or not at the same absolute certainty respecting them. The doctrine of the authority of the Church does not solve the difficulty; because the documents issued by that authority, like all other documents, are liable to obscurity, and so require interpretation. The true question is not between the authority of the Church and private judgment, but between two private judgments. Its solution is not that either should give way to the other, as both are bound to give way to the decision of the Church, when such decision shall not conflict with the deliberate decisions of an instructed conscience; enlightened by all proper means, including a due attention to the authority of the Church itself. The solution of this difficulty between two private judgments, cannot be found in the giving way of either to the other, since they are in their own nature equal. Nor can it be found in a compromise, in which each shall agree to adopt some portion of the doctrines of the other. For thus truth and right would be sure to be sacrificed. Nor can it be by what is called agreeing to differ, in which each party tacitly agrees to admit that the differences between them are unimportant. But truth and right are always important. Hence the decision that the question is of no consequence, involves a decision, either that the subject to which the question relates is utterly unimportant, or the grave error that truth and right are themselves of no importance. The true solution is to be found in mutual forbearance, not only of language but of thought. The matters about which men differ may be discussed—must be discussed; controversy is not to be prohibited, but it must be conducted without reference to persons, or personal feeling. No one can read the controversies of the era of the Reformation, or of the great English Revolution of the first half of the seventeenth century, without being struck with the improvement in this respect, which is manifested by even the most rabid controversialists of the present day. There is a marked difference between the tone of the controversies of the two epochs to which we have referred, in favour of the latter. There is, perhaps, a still greater difference between the tone even of the latter era and that of our own day. Still the root of the evil remained and brought forth bitter fruits at no very remote period, and there are occasionally symptoms of its presence discoverable even yet. That for which the Church has to be thankful, is the disappearance of, at least, its outward manifestations from our synodal bodies.

This, under the agency of the Holy Spirit, is mainly to be attributed to the growing conviction of the truths of which we have been speaking in the minds of the members of those bodies—a fact the more striking, as it is in marked contrast to the state of things in the political world. The one-sidedness, which is undoubtedly a part of human nature in its fallen state, is more than usually manifest in the Anglo-Saxon race, and is yet more marked in the American branch of that race. It is just now breaking out among us with a strength, the sight of which is spreading dismay far and wide among reflecting men. We are broken up into little cliques, miscalled parties, which are held together by some notion or other, and which denounce with a bitterness, not inferior to that of the old *odium theologicum*, all who do not accept their favourite dogma. At the same time, they have no scruple to a corrupt coalition, in which two or more of them agree to adopt in public and for public action each other's fancies. It is by means of these cliques and their combinations, that the present state of political matters, decidedly the worst in the history of our country, has been brought about. The root of evil out of which it has all grown, is the want of ability to distinguish between the ideas of right and truth as they exist in themselves, and as they appear to us our individual selves.

We repeat that it is a very remarkable fact, that just as the ability to make that distinction seems to be taken away, as it were, judicially from our political world, it has been granted in increased measure to the Church. The inference seems to us to be, that it is a call upon the Church, to endeavour at the diffusion in the world of this spirit of forbearance. We may, at least, by example, teach men that it is not necessary to denounce each other, or call names on account of differences of opinion. Controversy may be carried on, and truth or falsehood defended, by means of arguments fitted to convince, not of phrases liable to irritate. Unless in the political world some reformation take place in this particular, great calamities are at hand, of which the dissolution of the Union, could it be peaceable, would be the least. But it cannot be peaceable. It will not be the division of one great nation into two friendly nations, but into two hostile nations, with feelings as inflamed against each other, as those which so long prevailed between the English and the Scotch. We have been too fond of thinking that the manifest destiny of the Western continent was to be united under the rule of one great model republic. Another destiny seems now rising, and may soon become manifest, that of a division among rival nations all of the Anglo-Saxon race.

H. D. E.

College of St. James, June 16, 1855.

THE NEW INSTITUTION FOR THE DEAF AND DUMB.—This institution, situated on the old Monroe estate, (Fort Washington,) was visited on Tuesday by the Directors and several invited guests. It is expected to be completed early next Spring, and will afford ample accommodation for four hundred and fifty pupils, besides schoolrooms and chapel, and other necessary apartments. There were not many persons present, in consequence, no doubt, of the unpleasant weather. Gen. Wetmore and others discussed the financial matters, and denied that there was any ground for the charge of extravagance. Speeches were afterwards made by Dr. Adams, Dr. Peet, and others.

NOTES AND COMMENTS.

SCHISM VERSUS SCHISM.—If the Roman departure from Catholic truth be a schism, so assuredly is the Presbyterian. They are both, in that respect at least, in the same category, differing only in kind and in degree. Yet the *Presbyterian* newspaper, in allusion to the celebration of the Romish festival of Corpus Christi, last week, lectures the Romanists quite *ex cathedra*, utterly forgetful of the divine admonition, "Let him that is without sin cast the first stone." Meanwhile, it tells us, "the Bible silently but surely is working its way beneath all this mass of error and absurdity. Hundreds of Roman Catholic minds are feeling its power, and yielding their hearts to its blessed influences, and becoming emancipated from the bondage in which they have long been held. And so the Gospel is coming into conflict with Romanism. The battle is already begun. We have no fear as to the issue. 'That wicked one,' already revealed, 'Christ shall destroy with the brightness of his coming.'" Where, we want to know, is all this being done, and by whom? The Bible by itself will not do it; nor have we any right to look for its being done at all out of the pale of the Catholic Church. Men may become sensible of the "error and absurdity" of Romanism: that is one thing; but their being brought under the saving influences of the Gospel is quite another thing. We may put the Bible in the Romanist's hand, but ninety-nine times out of a hundred may he not, must he not say, in answer to the question, "Understandest thou what thou readest?" as the man of Ethiopia said to Philip, "How can I except some man should guide me?" And who is to guide him? The Presbyterian? Why, that would be but transferring him from one schism to another! We have no doubt the battle is begun; but to be a victory of "the good fight of faith," it must issue in the triumph of Christ, not in the ranks of schismatics, but in His Church.

"EVANGELICAL DENOMINATIONS."—Upon what real ground do certain of the Sects denominate themselves Evangelical above others—and Evangelical *par excellence?* We read the following remark in a Sectarian paper:—"The religious interest is on the increase in New England. All Evangelical denominations are favoured. In Plymouth and Malden, the like has never been experienced. In some places, (as at Compello, formerly a part of Bridgewater,) some persons who would have been least expected, have become Christians. At Enfield, a place that has not been mentioned, the Congregationalist pastor has near thirty religious inquirers. It is rare to find a place where there are not drops or showers of grace." Now what does all this really mean? What makes one sect Evangelical, and another not? Or where is the authority that draws the line of distinction? In the first place, are they not all alike schismatical—all alike in a state of schism, which, in the ecclesiastical sense of the word, means, a breaking or cutting off from communion with the Church, on account of some disagreement in matters of doctrine or discipline? And is not schism sin? And can that, in any of its phases, be Evangelical? We are open to conviction; but we cannot see it at present.

CHRISTIAN DOCTRINE AD LIBITUM.—This is the modern shibboleth of the sects—Christian doctrine *ad libitum:* that is, at the will and pleasure of the shifting predilections of the day. The Presbyterians, for instance, have in their standards the doctrine of Baptismal Regeneration very forcibly implied, if not distinctly taught, and the Liturgy of the "Reformed Dutch" denomination, it is just now discovered, clearly teaches it. Yet so *extempore* are they in their religious services, that they had, it seems, ceased to be aware of it; and only now that they have all at once found it out, are they calling upon the Synod, in certain quarters, "to order the erasure of the error." We see, then, what an utter want of security there is of adherence to any fundamental or other doctrine among those who act out, as the Sects with scarcely an exception do, the vicious principle of private judgment and fluctuating opinion. Adherence to the "faith once delivered to the Saints" is thus no longer to be depended upon, under the operation of such a principle. And as to their continuing to "hold fast the form of sound words," which may at any time have been bequeathed to them, that is quite out of the question.

RELIGIOUS DECLENSION.—The London *Morning Post* lately announced that the English Socinians had received three conspicuous accessions to their ranks, viz., Pohn Panton Hume, William Forster, and John Bailing, "all of them converts from *orthodox* (so-called) dissenters,"—the word orthodox being used, we believe, only to distinguish those who acknowledge from those who deny the Divinity of Christ; though it is very improperly, because still indiscriminately used, even with that limitation. Orthodoxy means soundness of doctrine; but the differing Sects to which the term is now applied cannot all be sound, since *soundness* implies *truth*—and truth is *one*, not *many*. Besides, as Dr. Hook has well observed, "if two men take Scripture for their guide, and professing to have no other guide, come to opposite conclusions, it is quite clear that neither has a right to decide that the other is not orthodox. On this principle, it is as uncharitable and illogical for the Trinitarian to call the Socinian not orthodox, as it is for the Socinian to predicate the same of the Trinitarian. But if we interpret Scripture by the sense of the Church, then we may consistently call those orthodox who hold the doctrines which she deduces from Scripture, and those heterodox who do not hold those doctrines. So that orthodoxy means soundness of doctrine, the doctrine being proved to be sound by reference to the consentient testimony of Scripture and the Church." In this view, therefore,—and it is the Church one, we may depend upon it,—they are all heterodox together, only differing in detail and in degree. And it is an instructive fact, that the Socinians of the present day are chiefly the descendants and representatives of that branch of the early Nonconformists who received the denomination of Presbyterian, and they are still known by that name, though no Presbyterian form of government, properly so called, has ever existed, either among them or their predecessors. A smaller body are Baptists, and a few societies, now Socinian, originally belonged wholly or partially to the Independent sect. We see, therefore, that when separation once takes place, there is no knowing the depth of fatal error into which it may fall.

New York Horticultural Society's Semi-Annual Exhibition.

This interesting Society held its semi-annual exhibition of horticultural specimens on Tuesday, at the Reading-room of the Mercantile Library Association. The number of articles exhibited was not large, but their quality was excellent. They were principally from the country. Of the fruits, those presented by Mr. L. Jones, of Staten Island, were of a high order. In cut flowers and fruits the exhibition was really excellent, especially as regards the latter. In grapes, we doubt whether a finer display was ever made in this city. Among the rare plants and collections, the following, from the green-house of the Messrs. Hogg, at Yorkville, are worthy of mention:—*Coryanthus Maculata*, an epiphytal orchid from Demarara. The purple and yellow flower of this plant is very remarkable. *Oncidirum flexuosum*, another epiphytal orchid from Central America. *Mussœnda frondosa*, in excellent condition, and covered with blossoms, varieties of Fern, among which we observed the rare *Polypodium aureum*. *Liboceaans Chilensis*, a curious Chilian plant. A specimen of *Azaba Danielsina*, from a Chinese plant, from the garden of J. H. Prentice, of Brooklyn, also deserves mention. It had arrived at full maturity, and was covered with red flowers. The display of bouquets was most excellent. A floral design was much admired.

A FOUNTAIN PEN.—An instrument, that is, which is at one and the some time, and in one and the same thing, both a pen to write with, and an inkstand from which to supply the ink; both these combined, and held as conveniently in the fingers as the ordinary pen, thus enabling the writer to go on with his work without ever taking his hand off the paper, from one page to another. Such a pen is now made, and perfected and presented to the world at a price which will make it accessible to all. We write these lines with one of them, and a more agreeable pen in all respects we never used. No dipping of ink—no blotting—nothing but straightforward, uninterrupted writing. The pen itself is gold, and the holder, including the ink reservoir, which contains a supply that is sufficient for eight hours' continuous writing, is of a beautiful, light, and elastic material; its whole structure being so simple as to have no tendency whatever to get out of order. It is a patented invention, under the title of Prince's Protean Fountain Pen.

GEORGETOWN FEMALE ACADEMY, D. C.—The Report of the Georgetown Female Academy, for the session 1854–1855, has come into our hands. This seminary, which has received the endorsement of the Bishop of Maryland, and many other of the Clergy, is, we have reason to believe, a most excellent institution, both as to its course of studies, its system, and the character and qualification of its teachers. It is more especially commended for its judicious combination of religious instruction with mental improvement, thus conforming to that of the Church as presented in the Book of Common Prayer. This institution has cause of pride in the graduates who have gone forth from it, and is daily, we doubt not, enhancing its fame in the pupils now within its walls, who come from all sections of the United States, many of them the daughters of some of our most eminent men in the political and mercantile world, and in the army and navy. It numbers at the present time 130 pupils. Variety in studies, and adaptation of these to the wishes of parents and the wants of scholars, the gradual and natural development of the faculties, in place of the forcing to an injurious precociousness, constitutes one source of the esteem in which it is held. The situation of the school is most delightful, overlooking both sides of the Potomac, and commanding a vast range of country far and near.

IGNORANCE AND PREJUDICE.

To the Editor of the Churchman:

MY DEAR SIR:—The following extract is cut from the *N. Y. Daily Times* of this date:—

"In Toronto, on Sunday morning last, in the Church of the Holy Trinity, the Creed was chanted, instead of being repeated in the usual manner. More than half the congregation immediately left the church, and many more were much dissatisfied at this attempt to introduce Puseyistic observances into the worship."

In common, doubtless, with many Churchmen I take the above paper, because I consider it, upon the whole, the best daily paper we have. It is true I have often been surprised at the gross *ignorance* of our Church, which has been at sundry times displayed in its columns; but this we are willing to pardon, as ignorance of the Church is a very common thing. We should suppose, however, that "the sharpsightedness of self interest" would prevent the insertion of such *useless information* as the above extract contains *(supposing it to be true)*; but above all, that if it *must* appear, that it would be couched in less offensive terms.

Churchmen do not ask the secular press to *favour* the Church; all that they desire is, that they may be dealt with as other Protestant Christians are treated. Perhaps, however, the "Protestant press" is so zealous in its onslaught upon "Catholicism" (by which is meant *Romanism*, it being part of its pardonable ignorance to mistake the one for the other), that it deems its work but half done unless it demolish also real and honest Churchmanship.

A CLERGYMAN.

June 16th, 1855.

[We do not find so much fault in this instance with our secular contemporary, who probably is not a Churchman at all, as with those who, professing to be Churchmen, can't endure the singing of the Creed, which the Church has always regarded as a hymn, and in the English Prayer Book—which is that in use, of course, at Toronto—is directed to be "sung or said." It is therefore no more a "Puseyistic practice," so called, to *sing* it, than to *say* it would be. But ignorance is the mother of prejudice, and marvellous is the ignorance of too many who go to Church.—ED. OF THE CHURCHMAN.]

SUNDAY SCHOOL EXCURSIONS.

To the Editor of the Churchman:

DEAR SIR:—It is now a long time since the various Sunday schools of our Church in New York have had any sort of Anniversary, or public meeting of any kind. I would suggest the idea of an Excursion, on some day convenient to all, and make a general reunion of the teachers and scholars connected with our Church in this city and neighbourhood.

Such an undertaking might be made both pleasant and profitable—a means of rational and social enjoyment. We need some such festival to know the strength and feeling of our Sabbath-school interest.

A READER.

Congregational Church Music.

Lutheranism has always tended to foster congregational singing, and none who have entered one of the German churches in this country, if possessed of any taste, or, we might almost add, any devotion, can have failed to admire the effect derived from the blended voices, in unison both as to time and expression. The Germans, indeed, are commonly familiarized in youth with the best works of their great masters, and grow up amidst musical associations; and music is ever to them, in exile, the best recaller of associations linked to Fatherland: it is a thing, not of mere sound or sentiment, but reaches to and enwraps the heart; it is for them a living expression, by which the spirit escapes from material trammels, and which, employed in religious service, elevates and ennobles, while it purifies the feelings. Whilst the Germans, by those peculiar advantages pertaining to early education, and by their very organization, are a musical people experience has shown that the capability of the American people, in this respect, is far superior to that possessed by other European nations than the Germans; they are certainly the readiest appreciators of music, and demand but slight exercise and attention to enable them to enter fully into the requisitions which a system of congregational singing, generally adapted, would require. The *New York Musical Review*, which has certainly given a commendable, and by no means fruitless attention to this important subject, which involves the public worship of God in His sanctuary, remarks, whilst discoursing on singing in the German churches:

> The singing is unique. Perhaps we Americans have something to learn from it. Every one sings, man, woman, and child; it is a storm. All sing in good earnest. No one is afraid to bear on with the full power of his voice. The house is perfectly filled with sound. The organ leads, with its full German harmonies; and the tide is so strong that every individual must go with it. We do not hear incorrect singing. Indeed, the style of the music is just such as must be used for congregational singing. It is very slow, and the notes are usually of the same length. Indeed, it is not easy to trace any characteristic melody in the slow and unvaried succession. But one has plenty of time to find the sound, and fasten his voice fully upon it, before the next one is called for; and as all sing the principal melody, or air, there is little chance to stray away.

There is, however, one defect in this, against which we are fully qualified to guard:

> The great offence in this singing is, that no one seems to feel obliged to attend to the *quality of tone* which he produces. Hence the performance, although hearty, is hard, and rather trying to untrained nerves. Many of the assembly seem to sing as loud as they well can, and many of these with anything but a pleasant voice. The satisfaction which one feels in this performance of sacred music is, therefore, not a gratification of musical taste, but an admiration of the moral sublime—of the united act of worship in which a whole assembly lift up the voice in praise. It is an ecclesiastical, and not a concert gratification.

This certainly would not be the error in American churches—it is not the error even in the German churches in this country, composed chiefly of the descendants of Germans—and so can afford no argument against congregational singing.

AN ENGLISH TRAVELLER AT THE WHITE HOUSE. WASHINGTON.—I had no letter of introduction to him (the President,) but being assured that none was necessary, I accompanied a gentleman to the White House, and after the mere formality of sending in my card, was admitted to the presence of General Franklin Pierce, who has the honour of being President of the United States. He received me with great kindness and affability, and, after conversing for a quarter of an hour, hoped to have the pleasure of seeing me again. Nor were these unmeaning words, for when he found my stay in Washington was limited, he sent me an invitation to dine with him the following day *en famille*, when I was introduced to Mrs. Pierce. On this occasion I related the fact of my brother's acquaintance with Washington at Philadelphia in 1796, adding it afforded me sincere pleasure to know his fourteenth successor as President. Although General Pierce is remarkable for his affability in private life, he is not popular. He is an excellent man of business. More than once he complained of the tremendous labour of his office, which is so great as to scarcely leave him a minute's leisure. Some change in the duties, he said, must be made, as no man can stand the work, even for four years. "You can form no idea," he added, "of the number of voluminous manuscript documents connected with the public business which I have to read." Suggesting that in many cases this might be done by a secretary, he replied, "No, 'tis better to read and master even the most lengthy documents, for then I am in a position to cut a man short, if he is talking nonsense." This admission is significant of active participation in the business of the Government. The simplicity of the President's domestic arrangements is not in harmony with the style of the furniture and reception rooms. These are of palace-like magnificence; but in place of servants apparelled in gaudy and rich liveries, Irishmen in very plain clothes are on duty. The familiar manner in which the hall-porter, who is a Milesian, spoke of his master, was highly diverting. As we were entering the White House, the Secretary of War, and two Senators engaged in the War Office, known to the gentlemen who accompanied me, passed out. "Are we going to have war?" said the latter to the porter. "Faith, I don't know; but I was asking master this morning, and indeed I think we are going to do something any how," was the answer; which, it must be allowed, contrasts curiously with the dignified frigidity of the hall-porter of even an English Cabinet Minister.—*A Vacation Tour in the United States and Canada, by C. Weld, Barrister-at-Law.*

ADVERTISEMENTS.

PAPER HANGINGS, WHOLESALE AND RETAIL. THOMAS FAYE & CO, Nos. 256 and 257 Broadway (directly opposite the City Hall, New York), have constantly on hand, a full stock of FRENCH and AMERICAN PAPER HANGINGS, BORDERS, FIREBOARD PRINTS, CURTAIN PAPERS, BED TESTERS, STATUES, LANDSCAPES, &c., &c., of every style known to the Trade.

Merchants laying in their stocks can buy from the first hands, as we manufacture largely, and import direct from the French manufacturers, for whom we are Sole Agents in the United States.

OUR RETAIL DEPARTMENT

comprises the richest style of Decorations. Special importations made when desired, from our splendid selection of samples.

Artistic Paper Hangers sent to any part of the United States.

THOMAS FAYE & CO., Nos. 256 and 257 Broadway, [Directly opposite the City Hall, New York.] m29-6m5p

ELEGANT PARLOR PAPERS.—SUTPHEN & BREED, Importers, Manufacturers, and Jobbers, of Wall Papers, at their new and spacious warehouse, No. 404 Broadway, are now receiving, and will continue to receive by various vessels arriving throughout the season, the latest and most attractive novelties which European skill can produce in the line of Plain, Gold, and Velvet Decorative Wall Papers. Those about to adorn the walls of their dwellings neatly and cheaply, or with very rich and elaborate hangings, adapted to Cottage, Hall, or Palace, are invited to call and examine this rich and attractive stock. Prices shall be made low, and all contracts shall be executed with promptness and artistic skill.

☞ Merchants and Dealers in Paper Hangings throughout city or country, will find here one of the largest and most desirable stocks of Medium and Low priced American goods ever exhibited in this market, at low prices and on liberal credits. ap5-3m5p

ARTIFICIAL LEGS.—"PALMER'S PATENT," FOR USEFULNESS, BEAUTY, COMFORT, AND natural appearance, are unrivalled in America or Europe. Offices and Manufactories at No. 378 Broadway; No. 375 Chestnut street, Philadelphia; and Springfield, Mass.

je21 3m-5p PALMER & CO.

PETERSON & HUMPHREY, Importers, and Dealers in *Carpeting, Oil Cloths, Window Shades, Druggets, Table and Piano Covers, &c.*

No. 379 Broadway, corner White street, New York.

G. F. PETERSON. [my31-1y-5p] G. S. HUMPHREY.

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms, 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.

Orders respectfully solicited and promptly attended to. [my31-5-1y

MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my31-1y-5p

PRINTING! JOHN A. GRAY, BY STEAM!

GENERAL NEWSPAPER, BOOK, AND JOB Printer, and Stereotyper, 95 AND 97 CLIFF STREET, CORNER OF FRANKFORT STREET, NEW YORK.

BEING the Printer of over THIRTY NEWSPAPERS, MAGAZINES, and REVIEWS, in connection with a large BOOK and JOB business for Publishers and Stationers, is obliged to employ facilities UNSURPASSED IN EXTENT AND VARIETY by any similar Office on this Continent. He is therefore prepared to accommodate the Public in general with EVERY CONCEIVABLE DESCRIPTION of Printing, whether Plain or Illustrated, Large or Small, Much or Little, Letterpress or Stereotyped, Bound or Unbound; From the least Circular, Card, or Label, to the Largest Newspaper, Book, or Poster, in COLOURS or BRONZES, on the Shortest Notice, in the Best Style, and at the Lowest Rates. my17 tf-5p

LET THIS BE YOUR GUIDE!

LIST OF PRICES OF $200,000 WORTH OF SPLENDID ENGLISH Carpets at HIRAM ANDERSON'S, No. 99 Bowery.

Ten Spacious Sales Rooms, viz:

ENGLISH MEDALLION BORDERED CARPETS.
ENGLISH VELVET CARPETS, 10s. 11s. per yard.
ENGLISH TAPESTRY BRUSSELS, 7s. 8s. 9s. per yard.
ENGLISH THREE-PLY CARPETS, 7s. 8s. per yard.
ENGLISH INGRAIN CARPETS, 5s. 5s. 6d. per yard.
50 000 YDS. AMERICAN INGRAIN CARPETS, 3s. 4s. 4s. 6d. per yd.
20,000 YDS. FLOOR OIL CLOTH, 2s. 6d. 3s. and 4s. per yard.
ap 26-3m5p

W. O. JENKS, IMPORTER, MANUFACTURER, WHOLESALE and Retail Dealer in all kinds of Gold Bordered and Transparent WINDOW SHADES, PAPER HANGINGS, Gilt Cornices, Drapery, Muslins, Curtain Materials, Bands, Loop Pins, Brasses, Cords, Tassels, Rollers, and Cambrics—all widths. Also, a large assortment of Table Oil Cloths. Nos. 456 and 458 Pearl street, four doors from Chatham street, New York. Orders promptly executed. my3-2m5p

ANTHRACITE AND BITUMINOUS COAL.—WE ARE now selling the best description of Coal suitable for furnaces, ranges, stoves, &c., &c., direct from the mines, at a reduction from Winter prices. Consumers can depend on procuring a prime article, expressly for family use. Also Liverpool and the American Cannel Coal.

LOUIS J. BELLONI & SON, Yard, 73 Wooster street. Office, Hanover Square, near Pearl st. my3-1y5p

CABINET FURNITURE OF EVERY DESCRIPTION can be obtained at the Warerooms of the subscriber at as low prices as at any other establishment in New York. Parties desiring furniture of any kind, can be supplied by calling at 225 Bowery, between Stanton and Rivington streets. Furniture made to order.

m29-6m5p WM. H. VANDERHOOF.

THOMAS CARTER, GAS FITTER AND PLUMBER, No. 205 BOWERY, NEW YORK.—Stores, Dwellings, and Public Buildings fitted with all kinds of Gas and Water Fixtures. Chandeliers, Pendants, Brackets, &c. Bath Tubs, Shower Baths, Water Closets, &c. Jobbing promptly attended to. m22-1y5p

M. W. KING & SON, PATENT CHAIR MAKERS, 466 and 468 Broadway.—Pivot Revolving Chairs, Recumbent Revolving Chairs, Self Acting Extension Recumbent Chairs, Dentist Chairs, Improved Invalid Wheel Chairs, Branch Reading and Writing Desks, and every variety of Mechanical Chairs for comfort and convenience.

☞ Also, by permission, manufacturers of MAJOR SEARLE'S (U.S.A.) Travelling Invalid Chair.

Fashionable Cabinet Furniture made to order.

oct14-1y-5 M. W. KING, W. H. HALLICK.

S. P. SQUIRE, [Late Squire & Brother,] Dealer in fine WATCHES, JEWELRY, and Silver ware. No 182 Bowery, New York. All goods warranted to be such as represented. Watches of all kinds carefully repaired by experienced workmen.

Silver warranted sterling. Sep23-1y-5

I. ADOLPHUS SMITH, VISITING AND WEDDING CARD ENGRAVER, Importer of French and English Stationery and Fancy Articles. 661 Broadway, opposite Bond street.

Engraving in all its branches solicited, and beautifully executed. oct14-1y-5

WILLIAM PERRIGO, Manufacturer of IRON and COTTAGE Bedsteads, Extension Tables, and all kinds of Cabinet furniture,—also a large assortment of OFFICE and LIBRARY furniture constantly on hand. 171 Centre street, corner Canal, N. Y. sep30-1y-5

THOMAS COFFEE, MODELLER, PLASTERER AND COMPOSITION ORNAMENT MANUFACTORY, No. 645½ Broadway, N. Y.—Architectural Ornaments got up to any design. Centre Flowers, Rosetts, Capitals, and all other kinds of Ornaments. Studies for Artists, Statues for Gas, Halls or Niches, Brackets, Pedestals, Busts, and Statues of all kinds. N. B.—Casts taken from the Face or Head of deceased persons on the shortest notice, and Busts made from the same. sep16-5-1y

LITERATURE.

A Manual of Ancient History. By Dr. Leonhard Schmitz, F. R. S. E., Rector of the High School, Edinburgh. Philadelphia: Blanchard & Lea.

This is indeed a most useful student's manual. Ancient History must of necessity be an elementary, and as such a prominent subject of study. It is the foundation of much that has to be acquired: it is the key to a great deal that has to be understood. In too many instances this is not sufficiently appreciated. But we must, if we would be perfect, in our historical acquirements, "begin at the beginning." And this work is designed to aid us in our acquisition of correct information of the ancientest historical matters. It goes back to the remotest times, and comes down to the overthrow of the Western Empire, in the Year of Our Lord 476,—the period which is most decidedly that called *ancient*. Its object is to furnish a brief but complete summary of the history of antiquity within that remote period. "The history of Greece and Rome," it is observed, "is taught in all schools professing to give a liberal education, but this is often done to the entire exclusion of the other nations of antiquity, which, though they did not exercise an equally powerful influence either upon their contemporaries or upon posterity, yet ought not to be passed over by any one desirous to obtain a complete view, and form a correct estimate, of the ancient world. The present Manual, therefore, embracing the history of all the nations of antiquity, is designed to present to the student, besides the histories of Greece and Rome, an outline of that of the non-classical nations, and to devote to each of them as much attention as their historical importance may seem to demand." The history of the Jews, though comprised within the period embraced by this Manual, is yet omitted, for the reason, that "the history of the Jewish nation does not form part of this Manual, because it is felt that the history of that memorable people, in order to be in any way satisfactory, cannot be treated with the same brevity as that of other ancient nations; it must further be assumed, that the history of the Jews is known to every Christian student from his Bible and the religious instruction he has received; the sacred history, moreover, is of that peculiar kind that it ought not to be placed on a level with that of less favoured nations, it being essentially of a religious character, and every one ought to learn it from the Holy Scriptures, rather than from any summary abridgment." Still, to assist the Biblical student, a brief chronology of Jewish history, from the creation of the world to the destruction of Jerusalem, is added to a full chronological table. The work is divided into Three Books, so as to form three distinct courses of history, viz.: 1st. The Asiatic nations and Egyptians; 2d. The Greeks, Macedonians, and kingdoms formed out of the empire of Alexander the Great; and, 3d. The Romans, Carthaginians, and nations of south-western Europe. The position of its author, Dr. Schmitz, as Rector of the High School, Edinburgh, one of the best reputed public schools of its kind in Great Britain, is of itself a recommendation of such a work. The Doctor, we believe, is a German; but such is the true liberality of the authorities of "Modern Athens," that the circumstance of his being a foreigner has been considered no impediment to his occupying the highest post in their foremost academical institution.

Blanche Dearwood: A Tale of Modern Life. New York: Bunce & Brother.

There is a great improvement in novel-writing, in every aspect of the thing; and certainly it "speaks volumes"—literally—for the improved taste of the age. That before us, laying claim to nothing very pretentious—assuming to be no more than it declares itself to be, a novel, a "tale of modern life," which is precisely the same thing—is full of rational interest, abounds with sketches of men and manners, and descriptions of places, and groupings of personalities. The tale itself is not without a modest share of excitement—nothing overwrought, for that would be vitiating, whereas this aims at being virtuous. It is, throughout, an American story; and this, in America, is a point of no slight merit. It takes a course, too, that has in it, if not much that is altogether original, yet much that is out of the beaten track. In this respect, and indeed in others, it is decidedly "go-ahead." It is an American tale; and, to be thoroughly in keeping with such a creation, it is American not only in all its incidents and all its scenery, but all its personages also. There is a naturally developed plot, well-conceived characters, consistent conceptions, and by no means objectionable sentiments. For the rest, the reader must find it out for himself. It is calculated, to all appearance, to be a favourite as the world goes.

A Life-Poem and other Poems. By Frederick J. Keyes. Boston: Phillips, Sampson & Co.

The Life-Poem is a little drama, to all intents and purposes; and we presume its title was suggested by the circumstance of its being *lived* and acted in. As a first attempt at poetizing, as we presume it is, we would be indulgent towards it. But we cannot, with all our forbearance, be very encouraging towards the poetaster himself. Not that there is not matter a great deal worse printed and published, which they dignify with the name of poetry; but this will not make that before us any better than it is. Not that it is much below mediocrity; yet it is not much above it,—and that is not a literary material which in these fastidious times proves very attractive. That our readers, however, may judge for themselves, we present them with one of the "Other Poems," which is a fair sample of the whole:—

HOPE'S ISLAND.

Mystic hands were slowly rolling
From the future its dark shroud;
Future years were brightly coming
Like as sunbeams from a cloud.
And an island decked with blossom,
And with fragrant singing bowers,
Rose in beauty on life's ocean,
Sweet with song and blooming flowers.

There the heart's own music floating
Ever through the perfumed air,
Wooed my footsteps to be roving
Mid the bowers that seemed so fair;
But a cloud was quickly gathering
O'er its bright and pleasant skies;
And I left the blighted Eden
And the seeming paradise.

On life's billows once more gliding,
O'er the dark and troubled sea;
Now and then I'm often sighing,
That an Eden ne'er could be.
Hope's bright isle of fragrant blossom
Sank like pearl in midnight river,
As the cold waves of life's ocean
O'er its beauty closed forever.

Littell's Living Age, No. 577, gives, as usual, a pleasing variety of subject matter, including the *Edinburgh's* able review of M. Huc's Travels in China, and some interesting articles from *Blackwood*, the *New Monthly*, and the *Household Words*.

The Six Days of Creation, in the Scriptural Cosmology. By Tayler Lewis, Professor of Greek in Union College. Schenectady: G. Y. Van De Bogert.

"Science," remarks the author of this work, "has, indeed, enlarged our field of thought; and for this we will be thankful to God and to scientific men; but what is it, after all, that she has given us, or can give us, but a knowledge of phenomena—of appearances?" This is true; except when directed to the organic causes and reasons, when it defines the mode in which each appearance is manifested, restrained, and developed. To rest in mere appearance, no scientific mind will be content. It will strive to reach to the cause. Thus we find each new accession of facts has served to modify human theories. But it is only when we allot to each sphere of action, and each influence ruling therein, its appropriate existence, that we arrive at science. But even science is barren while it concerns itself only with that which is without the soul; it fails to edify, except when viewing what comes within its recognition, in relation to the soul and the destiny of man, and to the great cause of all, which is God. In God all diversity finds unity; only by His purposes and designs, looking beyond the finite and embracing the infinite, may conditions be understood.

> "God! thus alone our feeble thoughts can soar,
> Thus seek Thy presence, being wise and good,
> Mid Thy vast works obey, admire, adore."

God must possess our hearts, if we would gaze rightly even on His six days' labour—the physical creation. Otherwise, man will find his centre of reasoning continually shifting, and in his puerility it may become a very vital point, whether, as discussed in this book, the tree or seed was first made, or something before the seed. It may be very scientific in form to construct a theory out of ascertained appearances; but this will never aid the condition by which human progress is assured. It is but the exchange of one brilliant theory for another.

> What are Nature's boasted laws, but generalizations of phenomena ever resolving themselves into some one great fact, that *seems* to be an original energy, whilst evermore the application of a stronger lens to our analytical telescope resolves such seeming primal force into an *appearance*, a manifestation of something still more remote, which in this way, and in this way alone, reveals its presence to our senses. Thus the course of human science has ever been the substitution of one set of conceptions for another. Firmaments have given place to concentric spheres, spheres to empyreans, empyreans to cycles and epicycles, epicycles to vortices, vortices to gravities and fluids ever demanding for the theoretic imagination other fluids as the only conditions on which their action could be made *conceivable*.

Where the author is mistaken, is not looking at things sufficiently in the abstract; what he here states as the results of human investigation, have been the mere conventional modes of regarding phenomenal appearances, and indicate nothing and prove nothing. They belong to a period preceding the times of Lord Bacon, who established the inductive method, and of Newton, who applied that method, and resolved the enigma of the universe, reaching to a one universal law, going beyond any phenomena, in observance of which generalizations are apt both to begin and end. The writer proceeds:

> And this process is still going on. In the primitive times the sun *appeared*, and was *understood*, perhaps, to revolve round the earth. Very early—we know not how early—came the original theory which was held by Pythagoras. This, like the modern Copernican, put the sun in the centre, although it did not maintain itself against the more common hypothesis that claimed to be grounded on observation and induction. Later astronomy, however, reversed the decision. It placed the sun again in the centre; and now it was thought we had at last reached a fixed fact in the universe. But, alas for the doctrine that would maintain that "anything stands" and that all things are not eternally moving, a science still more modern is displacing this once immoveable centre for some other and immensely more remote pivot of revolution. There is no end to this,—no end in theory,—and the present scientific view of some great millenial or millio-millenial period will only stand because the shortness of human observation, even continued during the age of the race, can get no visible data for anything beyond it.

Science is only valuable when regarded religiously; and only does man progress in his investigations under the conditions we have set down, which affords the key to God's order in the visible creation. The mere accumulation of facts is not true science; the unitary tendency of science, falsely so called, which excludes from its consideration the soul and God, in their essences and relations, is destructive of all faith by its here confessed non-provision of absolute "visible data,"—visible data being demanded. Universal knowledge of physical facts would hardly grant this. Men may reach to the furthest shores of space, without knowing themselves, or reaching nearer God. It avails not that the truth of Scripture be justified, if its spirit, its spiritual significance, be not understood; and without such realization, we regard the solving of physical problems in this book, even by words of Scripture and reference to ascertained facts, as both fruitless and wrong. It is the vase without that which it is designed to contain—the body without the spirit. But the writer is by far too self-sufficient. The Christian philosophers are fast reaping results he would deny. They have gone within the sanctuary of truth, beyond where mere sense would lead, and considering the absolute relations of that truth, have learnt reverently and profitably to ponder—which this writer has not done—on the depth of the riches both of the wisdom and knowledge of God, realizing in His Spirit the absolute data to which all facts are to be referred, though from now to the end of time His ways will be past finding out, and all endeavours to express them in self-complacent theories, utterly futile.

Star Papers; or, Experiences in Art and Nature. By Henry Ward Beecher. New York: J. C. Derby.

These, on the whole, are very able papers. The idiosyncrasies peeping out here and there bestow on them a personality of which some will and some will not complain. Fog in the Harbor is one of the best local descriptive sketches. The writer is at home in it, as always when a keen appreciation of the purely physical is demanded. Were he blind Belisarius, he would find his way, as by intuition, in certain paths, without leading. He can riot in winds, take rain with all the fondness of Mother Goose, bask in the sun with all the phlegmatic humour of Diogenes, and poetize to any extent in his walk among trees. He has the faculty of sublimating objects of sense, and considerable tact to make these suit his purpose, whether this be sentimentally metaphysical, social, or moral. A man who thus absorbs everything into himself, to deliver it in a new shape, merely stamped with his own individuality, but without affording any accession to human knowledge, can spin out *ad infinitum*. Everything comes as cud to his chewing. It is but the repetition of the same operation applied to whatever is drawn towards the thorax by outstretched antennæ; and the more he thus does for the buyers of star-stamped paper, the more "wondrous wise" will he be deemed. Considering the little reverence for things in heaven or things on earth in his bodily composition, it will astonish Churchmen not a little to find how well he succeeded in depicting Oxford. But the place, in part, imbued him with its spirit, checking him, as it were, with its disciplinary tone. He submitted to a passive recipiency, and when fully charged, shed his coat; to be changed into quite another being when subjected to some other influence, say that of the Luxembourg Gallery, which, he would have us believe, overcame his sensitive physique.

> To find myself absolutely intoxicated—to find my system so much affected that I could not control my nerves—to find myself trembling and laughing and weeping, and almost hysterical, and that in spite of my shame and resolute endeavour to behave better,—such a power of these galleries over me I had not expected. I have lived for two days in fairy-land,—wakened out of it by some few sights which I have mechanically visited, more for the sake of pleasing dear friends at home, when I return, than for a present pleasure to myself; but relapsing again into the golden vision.

Such is the wreck a man makes of himself by not subjecting emotion to a higher purpose and to a superior guidance. Mr. Beecher commonly esteems his impressions very wonderful, his love of self not allowing him to surmise the possibility of these being realized by ten thousand others. For the sake of contrast, and to render the true representation more striking, he seldom fails to record the antecedent simplicity and untruthfulness of his ideas. Thus of Oxford:

> In drawing near to Oxford, I felt the zeal going up in the thermometer; and dusky shadows of olden histories began to arise. I had a distinct picture of the place in my mind, at least of the University. I imagined it to be a group of buildings, say eight or ten in number, opening upon a common court, not unlike the cotton-factory style of architecture which prevails in New England Colleges. I had no very distinct idea of their number and extent, but a clear impression, that, more or fewer, they were grouped together upon some one spot. Accordingly, I inquired with innocent simplicity of a gentleman next to me, in what part of the town the University buildings were, and was answered promptly, "In every part; they are scattered all over the city."

This same city turned out to be "a city of castles and palaces."

> Although Christ Church College and Magdalen College are the most extensive, yet, to an eye not accustomed to measurement, and whose lenses are somewhat inclined to magnify through the bewildering excitement of novelty and surprise, the smallest seem scarcely less than the largest. And you may conceive what impression would be made upon my mind in my first walk, alone, at sunset and twilight, through a strange city, composed so largely of such magnificent palatial structures, in which had once dwelt and studied so many names most honourable and prominent in English history. I left my inn almost at once after my arrival, and was glad to be alone; to be unquestioned; to go wherever chance took me; to gaze on the different piles, as they came one after another, until the strangeness grew almost into enchantment! The twilight as it gently settled down made tower and spire seem gigantic; the dusky stones of the ancient structures receded into illusory distances; and the sombre pediments, which yet retained a silvery glow from the west, seemed lifted up to an incredible height. By and by the buildings sunk into darkness and disappeared, except where the now multiplying lights in some principal streets threw another and scarcely less bewitching glare upon them. The same causes which invoked the imagination in respect to single buildings, in like manner produced an impression in respect to the extent of the city, which daylight could not have borne out.
>
> One who has only seen the plain stone of American buildings, uncarved, and scarcely chiselled, will be struck with the carving and decorations in stone. The cornices were not wood painted *like* stone, but stone curled, and carved—as if in olden times cutting stones had been the easiest of all occupations. We are accustomed to decorations in paste, in wax, in plaster, in wood. We do not think it strange to see picture-frames wreathed with vines, or furniture sculptured into flowers and fruits; but the time and expense required for working stone has forbid such ornaments in America, with the exception of execrable carving on lamentable grave-stones, that cannot but keep alive a sense of pain in the spectator as long as they last.
>
> In Oxford, in all the Colleges and other public buildings, uncarved stone would seem to be accounted as almost unseemly. The doorways, the window-sills and caps, the cornices, the capitals, the pediments, are profusely decorated. Grotesque heads, lion's faces, satyrs, distorted human faces, birds, flowers, leaves, rosettes, seize upon every projection of the Gothic buildings. Where the buildings represented Greek architecture, they were decorated more severely, but with scarcely less profusion of carving.
>
> I was even more delighted with the grounds and walks, than with the twilight seclusion of the cloistered rooms. I sat down in the recess of a window, in one of the students' rooms, and looked out into an exquisite nook, with a large mound, not unlike some of our conical hills in the rolling lands of the West, planted with shrubs and trees to the very top. Is there any thing more bewitching than to look up, beneath the branches of trees, upon the ascent of a hill? The grass was like the pile of velvet, thick, even, deeply green, and with a crisp, succulent look, that made you feel that Nebuchadnezzar had not so bad a diet after all. The grounds were laid out with parterres of flowers, clumps of trees, gravelled walks artfully traced to produce the utmost illusion, vines, and upon every unsightly object, and along the stone fence, that glorious sheet of ivy that, everywhere in England, encases walls and towers in vegetable emerald. In these delicious coverts, birds hopped about in literary seclusion, or chatted with each other in musical notes, such as Jenny Lind might be supposed to sing to her sleeping cradle, or to a frolicking child. It is a very paradise of seclusion. Noise seemed like an antediluvian legend as I sat and dreamed in the slumberous stillness.
>
> Nor was I flattered by the painful contrast which my memory supplied of American Colleges, with frigid rooms, without gardens or secluded walks, with grounds undecorated except by chips, ashes, and the dank and moulded droppings of paper, rags, and various fragments of nocturnal feasts, which may often be found beneath the windows, among rank and watery weeds, on the neglected side of College buildings, where every side is neglected. But, if all the stories told me be true, or the half of them, cloistered rooms are not necessarily productive of profound study, any more than cloistered cells of profound piety. The Fellows of the Colleges are unmarried men, who have suites of rooms, ample gustatory provision for the earthly man, and revenues for gentlemanly support, that they may give themselves utterly to study. And in many cases, study, that makes other men lean, is blessed to these fellows, even as was the simple pulse to the companions of Daniel.
>
> One can scarcely realize the treasures of literature and of art which are gathered into this city. Besides the libraries of each College, which are large, there is the Bodleian Library with books and manuscripts enough to turn the heads of the whole nation. Each College has in profusion, besides architectural treasure, busts and statues of distinguished men, pictures by all the great masters of art, in great numbers; prints, coins, and literary and archæological curiosities without number, and cabinets of natural history. I stood in the midst of such treasures as helpless and as hopeless of ever looking at them with a more individual recognition, as I was when I first trod a prairie, journeying from dawn till dark through the dwarf floral groves, and beheld millions of acres of flowers. I passed by rare treasures without a look, which, at another time, would have eagerly occupied hours. The mind was sated with literary riches.
>
> As I stood beneath the arches of Christ Church College, I was impressed with the immortality of earthly influence when rightly embodied. Wolsey's designs for national education have gone through generations performing the noblest services, and perpetuating among men the blessing which his life and personal conduct failed to render to his fellows. His endowments have been noble, undying, undecaying. Nay, time, that wastes monuments and plucks up the longest lived forests, has but consolidated his gifts to learning, and renewing their strength in every generation. They are stronger, more vigorous, with a surer hope of good for the future, than when in the freshness of their original youth. It were not an unworthy ambition to desire such posthumous influence, having one's name gratefully mentioned through hundreds of years, amidst scenes of learning, by the noblest spirits, who were deriving their very life from your benefaction!
>
> Every one, familiar with his own mind, knows how differently that subtile and mysterious agency works within him, on different days. But I never felt the difference so strikingly as since I have been ranging through these historic places; and I find that the keen and fine excitement, which inevitably steals upon one in the walks and galleries of these venerable colleges, is precisely of the kind favourable for the appreciation of pictures. They cease to be pictures. They are realities. The canvass is glass, and you look through it upon the scene represented as if you stood at a window. Nay, you enter into the action. For, once possessed with the spirit of the actors of the scene, all that the artist thought lives in you. And if you are left, as I was once or twice, for an hour quite alone, in the halls, the illusion becomes memorable. You know the personages. You mingle in the action as an actor. You gaze upon the Apostles of Guido, and it is not the ideal head that you see, but the character, the life, the career, extend in shadowy length before you. At last you are with them! No longer do you look through the eighteen hundred years at misty shadows. The living men have moved down toward you, and here you are face to face! I was much affected by a head of Christ; not that it met my ideal of that sacred front, but because it took me in a mood that clothed it with life and reality. For one blessed moment I was with the Lord. I knew Him. I loved Him. My eyes I could not close for tears. My poor tongue kept silence, but my heart spake, and I loved and adored. The amazing circuit of one's thoughts in so short a period is wonderful. They circle round through all the past, and up through the whole future, and both the past and future are the present, and are one. For one moment there arose a keen anguish, like a shooting pang, for that which I was, and I thought my heart would break that I could bring but only such a nature to my Lord; but in a moment, as quick as the flash of sunlight which follows the shadow of summer clouds across the fields, there seemed to spring out upon me, from my Master, a certainty of love so great and noble as utterly to consume my unworth, and leave me shining bright; as if it were impossible for Christ to love a heart, without making it pure and beautiful by the resting on it of that illuminating affection, just as the sun bathes into beauty the homeliest object when he looks full upon it. But why should I seek to imprison in words the thoughts and feelings that nothing but the heart itself had power to utter? Words belong to the body. But when we are "in the spirit," thoughts and feelings are expressed by the very act of existing, and syllable themselves by their own pulsations.
>
> In the same mood I stood before the busts and portraits of England's most illustrious names. But a volume would not suffice to record the experience of a single hour, even if my memory could compass the blessed illusion with words.
>
> Few places affected me more than the Libraries, and especially the Bodleian Library, reputed to have half a million printed books and manuscripts. I walked solemnly and reverently among the alcoves and through the halls, as if in the pyramid of embalmed souls. It was their life, their heart, their mind, that they treasured in these book-urns. Silent as they are, should all the emotions that went to their creation have utterance, could the world itself contain the various sound? They longed for fame? Here it is—to stand silently for ages, moved only to be dusted and catalogued, valued only as units in the ambitious total, and gazed at, occasionally, by men as ignorant as I am, of their name, their place, their language, and their worth. Indeed, unless a man can link his written thoughts with the everlasting wants of men, so that they shall draw from them as from wells, there is no more immortality to the thoughts and feelings of the soul than to the muscles and the bones. A library is but the soul's burial-ground. It is the land of shadows.
>
> Yet one is impressed with the thought, the labour, and the struggle, represented in this vast catacomb of books. Who could dream, by the placid waters that issue from the level mouths of brooks into the lake, all the plunges, the whirls, the divisions, and foaming rushes that had brought them down to the tranquil exit? And who can guess through what channels of disturbance, and experiences of sorrow, the heart passed that has emptied into this Dead Sea of books?
>
> It seemed to me I was like one who walked in the forests of the tropics, astounded at the gigantic growths, and their uselessness. Centuries had nursed them to their present stature; but not one in ten thousand of them will ever be sought for commerce or for use. Where they stand, they will drop, and where they fall, they will decay. It is always so—life striking its roots into the dead, and feeding upon decay.

The book begins in "a haze of smoke and vapour," and ends in "a train thundering up." It is surcharged with mental action, breezy in tone, riotous in emotion. Those who possess emotional sensibility with veneration will be misled and rather injured than benefitted by perusing this product of perverted emotion. The purposes of emotion were for a higher order than that to which he applies it. He has suffered his capacity to run riot in any direction. The weeping over a painting (see extracts) is a proof of want of substantial and orderly character in his sentiments, inclining him to weep over dead art rather than over existing conditions of life.

St. Petersburgh: Its People, their Character and Institutions. By Edward Jermann. New York: A. S. Barnes & Co.

This book is by the manager of a German theatrical company, and may be taken as St. Petersburgh in a matter of fact estimate. It is written with a view to a somewhat theatrical effect, and there is scarcely a sentence that does not make appeal to the marvellous. Here are some of the tableaux. This of St. Petersburgh:

> St. Petersburgh, which annually receives several hundred German guests, is nevertheless as imperfectly known to us as if it lay beyond the Mountains of the Moon; and the accounts we get of it are so fabulously strange, that when we come to visit it we scarcely dare to trust the evidence of our own eyes. Even according to the sketches given by Messrs. Kohl and Pelz (Treumund Welp), who nevertheless abode there long enough to know better, one trembles lest one should encounter a bear on the Newsky Perspective, or receive in one's peaceable dwelling the visit of a famished wolf. His mind full of such erroneous anticipations, the traveller fancies himself a stage or two beyond Christendom, expects to make acquaintance with a semi-barbarous land, and approaches the City of the Czars with trepidation and anxiety. How startling and agreeable is the contrast, to these gloomy forebodings, of the reality that presents itself on entering the Russian capital, especially if the approach be made from the side of the sea. The beauty of the entrance into St. Petersburgh cannot easily be paralleled. First, magnificent Cronstadt, with its harbour full of countless ships, its docks without end, its remarkable towers and works, rising in wonderful strength and beauty out of the depths of the open sea, strikes us with admiration. A little further we pass the beautiful palace of Peterhof, with its delightful gardens, its pleasant park, its fairy-like buildings. After several hours' sail up stream, and after passing the splendid building appropriated to the mining school, we reach the majestic English quay, opposite to the Exchange.

Conversation:

> Conversation at Russian dinner tables is not very striking or diversified. This may be partially accounted for by the separation of the sexes. Be it observed that I here depict the manners of the middle classes. He who desires to learn those of the nobility—not only of Russia, but of the rest of Europe—has only to study the usages of Parisian society, and he then knows those of all other aristocratic societies. In the burgher circles at St. Petersburgh, the two sexes usually group themselves very much apart from each other. Even at meals the gentlemen take one half of the table, and the ladies the other. I will not venture exactly to praise such an arrangement, but certainly it spares many an old greybeard, or busy merchant, engrossed with agios and percentages, the trouble of having to entertain a simpering sixteen-year-old neighbour.

St. Petersburgh historically:

> St. Petersburgh is built partly on swampy and partly on sandy ground; houses of any size require, therefore, enormous foundations. When one reflects that, a century ago, a bottomless morass existed where now stands the mighty Kasansky Cathedral, a morass which swallowed whole forests of trees before the erection of so colossal a monument could be ventured upon, one marvels at the boldness of mind which could plan and carry out the erection of such a city on such a spot. Even as the idea of its foundation originated with Peter the Great, so was he also the animating spirit at the carrying out of the plan. He resolved to found an immense commercial city, a second Amsterdam; he would have his merchantmen, freighted in India, discharge their cargoes in the heart of his capital at the door of his merchants' warehouses. Direct from the vessel's hold should the bales of rich Eastern produce be craned up into the store. With this view did he plan the three broad and proportionably deep canals which intersect St. Petersburgh in every direction. During their construction the Czar made a journey to Holland; on his return he went, with Menzikoff, to whom the superintendence of the works had been intrusted, to inspect their progress. On reaching the "Blue Bridge," where now stands the Duke of Leuchtenberg's recently erected magnificent palace, he found himself deceived in his expectations. The whole design of the canals was completely spoiled, all his grand plans knocked upon the head. Foaming with rage, but without a word of reproach, he grasped his inseparable companion, his trusty *dubina*, and vigorously applied the cane to his minister's shoulders until he was fain to give over from pure exhaustion. The minister stood erect and immoveable to receive his thrashing from his angry master. When Peter's fury had cooled down a little, he resigned himself to what could not be helped; embraced Menzikoff and kissed him, in sign of reconciliation, upon both cheeks; after which they got into their carriage and drove away. The gaping populace, who had witnessed this startling although not unprecedented scene, at once gave to the spot on which it had occurred the name of the "Kiss Bridge," and such is the popular mode of styling the bridge even at the present day.

The working of the "responsibility" system:

> As a striking example of the singular action of the "responsibility" system upon the minds and moral perceptions even of upright and highly respectable men, and of the manner in which, upon occasion, they are found to limit their views to the material advantage of the state, even at the cost of private individuals, I take an anecdote of the official life of Cancrin, the famous Russian finance-minister. One of his spies—no branch of the Russian administration is without these—brought him intelligence that a receiver-general of the revenue had misappropriated large sums of money. In most countries the natural consequence of such a denunciation would be an immediate investigation of the accused person's accounts. Cancrin did nothing of the sort. He went into his office, and called out aloud to a secretary, who sat at the further end of the hall, "to give notice to those officials whom it concerned, that upon that day week there would be a general inspection of all the public money-chests of the metropolis." Of course the defaulter was informed of this within the hour. Off he ran to Jew and Turk, and borrowed for a few days the amount of his deficiencies. The week elapsed, and the inspection began. The finance-minister himself came to the accused person; his books were checked, and the balance they exhibited was compared with the state of the treasury. Thanks to his money-lending friends, the amounts coincided to a kopeck. With a well-pleased glance Cancrin had the money restored to its iron coffer, locked with his own hand, and—put the key into his pocket.
>
> An hour afterwards the receiver-general received his dismissal. Thus he escaped Siberia, justice was cheated, and several innocent persons—perhaps honest men, who had been eager to oblige and serve him—were defrauded of their money. But the State lost nothing, and the minister saved his "responsibility." Thus are the laws evaded in Russia, but not in all cases with so much apparent lenity.

My Mother; or, Recollections of Maternal Influence. Boston: Gould & Lincoln.

This book has some good features. Maternal influence enters largely into education, and when really co-operating with divine grace, is fruitful of the happiest results. In the chapter respecting parental government we have this sketch:

> As a disciplinarian, my mother appears to me to have been eminently judicious and efficient. Her government was mild, patient, uniform, unyielding—demanding and securing prompt, implicit, cheerful obedience. With nothing short of *such* obedience, prompt, unquestioning, and cheerful, would she be satisfied. She had one strong, far-reaching *religious* reason for this: it was her conviction that the unsubdued wills of such as have never been subject to parental authority become, in many instances, a fatal obstacle to their salvation. As they have never submitted to man, they will not submit to God. This remark of hers used to be very impressive to me. She never lost her temper with us. I have heard her say that she was naturally quick, and somewhat violent, in her resentments, but that the feeling of anger was so painful to her that she set herself to correct it; and such was the self-control she early acquired, by God's assistance, that from the time of her professing religion, I presume no one ever saw the least appearance of anger in her, under whatever provocation. Such self-command is a great matter in the governing of children. She did not often use the rod; it was not often necessary; but if an aggravated fault or refractoriness demanded it, she used it effectively. She did not profess to be wiser than Solomon on this point, as many do—pleading that the rod destroys the self-respect of the child, humiliates him, and breaks down his spirit. It may do so in hands tyrannical and arbitrary, in hands summary and ruthless; or it may harden the child by unnecessary frequency in the use of it, with or without—but especially without—reproof accompanying it. The rod is not the sole, nor the principal means of a wise domestic government, any more than stocks and penitentiaries are of civil government. The temper of some children may be such that it may never be necessary to use it; in many cases the judicious use of it in a single instance may be effective for life; and if our spirit and manner be such as they should be with our children, a *frequent* resort to this species of correction can hardly be necessary in the case of any. But to denounce and discard it altogether, as some do, is what neither Scripture nor experience sanctions. "The rod and reproof give wisdom"—the rod *and* reproof, the former enforcing the latter—"but a child left to himself bringeth his mother to shame."
>
> Yet another feature in her government, which I must mention, was, that she accustomed us to yield obedience to her authority *as* authority, without deeming it incumbent on her to give the reasons of her requirements, or resorting to persuasion to induce acquiescence. She would, indeed, acquaint us with the proprieties and improprieties of things, whenever she thought it necessary or expedient to do so; but in a mere matter of authority she would not stand to argue with us; it was to *herself*, and not to her reasons, that we were taught to yield. We knew, we felt, that she was a reasonable woman, and did nothing from caprice or passion; we knew that she loved us; we knew that authority was vested in her as a parent; and on these grounds we submitted to her requirements with more alacrity and content than we could have done on any other.

This work alludes to, but cannot be said to inculcate, by example, physical education in youth, and would push mental and spiritual culture in advance of the faculties by which these can be realized. There are those who think that a rough and Spartan sort of handling of the tender child, impressible by every influence, is physical *education*. Whilst noting that his mother suffered neither luxury nor effeminancy in her house, the writer confesses, "Our training in this particular was carried a little too far in the right direction; for some of us have, in later years, impaired our constitutions by our too great indifference to exposure and fatigue." The rough culture some children get would only properly suit the scions of Scythian hordes. The following is a most truthful and excellent remark: "While we teach the heart to *mean* truth, we should also discipline the senses to *perceive* the truth; that so the heart, the senses, and the tongue, may all be truthful."

The Records of a Good Man's Life. By the Rev. Charles B. Tayler, M. A. New York: Stanford & Swords.

"Good" is a very equivocal word, in the widely diversified sense in which a moral and religious significance is attached to it. In the Word of God we have a physical and spiritual sense which may be found united in the term "the good seed." We should be inclined, in making of it a generic individual expletive, to apply it to one all whose powers of body and mind and soul performed their due offices in serving the Lord, and in increasing in His grace more and more until arrival at life's end. "Mark the perfect man and behold the upright, for the end of that man is peace!" Where there is peace, there is harmony, springing from that unity which is only to be found in God, by the exercise of an abiding and trusting faith. This book is no biography, and no record of any man who ever lived. We have seen it before, though the pearls strung together do not lose value by age. The following is one:

> The most deluded fanatic, the merest worldling, *may* twist and mangle the blessed words of Life to favour their own unscriptural views. Others may in a less degree force the parts of truth to countenance heresy and error, but the Scripture doctrines that I speak of, are those of the text and context. They are not the opinions of man interpreting Scripture, but of Scripture interpreting Scripture. They rise not in some obscure corner of the sacred territory, as a narrow ill-built hovel of wood and stubble, or at best a Babel, from the confused imagination of man. They rise a broad and glorious edifice of gold and silver and precious gems upon the whole broad surface of that holy ground; and as the magnificent temple of God's ancient people was built under the inspired direction of God himself, so are they built up under the same guidance of the same God, even the Holy Spirit; and Jehovah himself dwelleth in them as in His holy temple of old. In short, you recognise in those doctrines, not the narrowness of a party, but the comprehensiveness of Scripture—not the garbled and formal arrangement of a human system, but something far above any human system, bearing the outward impression and the internal evidence of the holy and eternal Godhead.

And again:

> I have often observed the transforming effect of vital religion on a commonplace character. It imparts at once a sort of intellectual originality, as well as a moral superiority. Many persons have I met become, by the grace of God, holy believers and faithful disciples of our Lord, persons whom I remembered as barely endurable in society, talking of the weather, or politics, or the usages of society, or on literary subjects, in a trite and even tamely wearying manner; the same persons whom I could sit and listen to in delighted silence. Even humanly speaking, the cause of this change may be easily traced; the intellect has been expanded, the feelings simplified in the man, by the grandeur and simplicity of the new object to which the intellect and the feelings have been directed.—Lord! I would be really wise, rouse me from my lukewarmness, and enable me to seek this wisdom as silver, to search for her as for treasures; for then only shall I understand the fear of the Lord, and find the knowledge of God. It is indeed by praying and supplicating with diligence and perseverance, that we attain this wisdom and abide in it, or all other attempts will prove vain. How many poor souls, otherwise weak and simple, have by this means grown exceedingly wise in the mystery of godliness!

Cornell's Intermediate Geography. By S. S. Cornell. New York: D. Appleton & Co.

We have already had occasion to notice favourably the first book of this series. This is an enlargement of the superstructure so cautiously begun: what is abstract, continues to be set forth in its phenomenal phases; the arrangement of the physical and political facts is in consonance with their natural order, and the mode of their expression is pleasing and attractive. In fact, the student would almost seem to have been a party consulted in its making. Picturesque and well ordered localities, in mental association, are afforded for every after fact acquired. The work abounds with illustrations, and maps of cities and places, all of which are of importance to vivid description and permanent impressions.

First Lessons in Language, or Elements of English Grammar, by D. B. Tower, A. M., and B. F. Tweed, A. M., (Burgess & Co., New York,) is a good attempt to make grammar an intellectual exercise, instead of overloading the pupil's memory with terms which he cannot easily retain, if even he can comprehend.

The Hon. Joseph R. Chandler from Pennsylvania, having delivered in January last what his friends considered a *telling* speech in explanation of the nature of the "Temporal Power of the Pope," Dr. McClintock has taken advantage of the circumstance to issue along with it, in a book form, in review of the prevalent papal theory, a compendium of Roman authorities on the subject. The object, of course, is to show that the Pope has no temporal power out of his own dominions. But the first question to be solved is, what is temporal power—what does it involve—or, rather, is *it*, the temporal, not involved in the spiritual? This, however, is not explained.

The London Quarterly Review for April (republished in New York by Leonard Scott & Co.) is an attractive number, containing eight articles of varied interest, and of sterling merit. This publication, as our readers are probably aware, has long occupied the highest place in the periodical literature of Great Britain; and now that it is edited, we believe, by an American, its reputation is well sustained.

Another of Dickens' clever and instructive stories, entitled *Sister Rose*, has just been issued, in a cheap form, by Peterson of Philadelphia. It is a French historical tale of extraordinary interest.

A Man of the World Fighting for His Religion.

"I visited my poor friend," (Count D'Orsay,) says the biographer of Lady Blessington, "a few weeks before his death, and found him evidently sinking in the last stage of disease of the kidneys, complicated with spinal complaint. The wreck only of the *beau* D'Orsay was there. He was able to sit up and to walk, though with difficulty and evidently with pain, about his room, which was at once his studio, reception room, and sleeping apartment. He burst out crying when I entered the room, and continued for a length of time so much affected, that he could hardly speak to me. Gradually he became composed, and talked about Lady Blessington's death, but all the time with tears pouring down his pale, wan face, for even then his features were death-stricken. He said with marked emphasis, "*In losing her I lost everything in the world—she was to me a mother—a dear, dear mother!—a true loving mother to me!*" While he uttered these words, he sobbed and cried like a child. And referring to them again, he said, "*You understand me, Madden?*" I understood him to be speaking what he felt, and there was nothing in his accents, in his position, or his expressions, (for his words sounded in my ears like those of a dying man,) which led me to believe that he was deceiving himself or me.

"I turned my attention to the subject I thought most important to him. I said, among the many objects which caught my attention in the room, I was very glad to see a crucifix placed over the head of his bed; men living in the world as he had done were so much in the habit of forgetting all early religious feelings. D'Orsay seemed hurt at the observation. I then plainly said to him, 'The fact is, I imagined, or rather supposed, you had followed Lady Blessington's example, if not in giving up your own religion, in seeming to conform to another more in vogue in England.' D'Orsay rose up with considerable energy, and stood erect and firm with obvious exertion for a few seconds, looking like himself again; and, pointing to the head of the bed, he said, 'Do you see these two swords?' pointing to two small swords which were hung over the crucifix crosswise,—'do you see that sword to the right? With that sword I fought in defence of my religion. I only joined my regiment a few days when an officer at the mess-table used impious and disgusting language in speaking of the Blessed Virgin. I called on him to desist. He repeated the foul language he had used; I threw a plate of spinach across the table in his face; a challenge ensued; we fought that evening on the ramparts of the town; and I have kept that sword ever since.' Whatever we may think of the false notions of honour, or the erroneous one of religion which may have prompted the encounter, I think there is evidence in it of early impressions of a religious nature having been made on the mind of this singular man, and of some remains of them still existing at the period above named, however strangely presented."

Mount Vesuvius.—A letter from Naples, of the 22d ult., says:—"Vesuvius is still, on the 24th day of its eruption, as active almost as it was on the first day. For many years it has not been known to continue so long in activity. In the direction of St. Jovio the stream hardened, and flows no longer. In the direction of Cercola, however, it is still running over the old bed, and has passed beyond Pizzillo. There was a grand fête at St. Georgeo di Cremona, near St. Jovio, on Sunday last, in honour of the Saint, to whose influence is attributed the stoppage of the lava in that direction. His Majesty was present, and the Cardinal preached, giving our patron Saint due honours on the occasion. A promotion in the army took place—that is to say, Saint George received his colonel's epaulettes, and adds one more to the number of saints who are on the Neapolitan staff. The Madonna Immaculata was made generalissimo, it will be remembered, recently. St. Januarius has long been captain general, and St. George is now raised to the rank of colonel."

Size of London.—London extends over a surface of 122 square miles, and the number of inhabitants is over 2,300,000. A conception of this vast mass of people may be formed by the fact that if the metropolis were surrounded by a wall having north, south, east, and west gates, and each of the four gates wide enough to allow a column of persons to pass out freely, four abreast, and a peremptory necessity required the immediate evacuation of the city, it could not be accomplished in less than 24 hours, at the end of which time, the head of each of the four columns would have advanced at no less distance than 75 miles from their respective gates, all the people being in close file, four deep.

Without deliberation and prudence, the faster we go the further we may go out of the way.

ADVERTISEMENTS.

S. BOOTHBY, IMPORTER, MANUFACTURER, JOBBER and RETAILER of SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES, SCARFS, CRAVATS, &c., &c., 87 and 89 William street, near Maiden Lane, New York. je14-1y

WAX FLOWERS FROM NATURE.—Mrs. A. E. PIPER teaches this beautiful Art upon new principles, by which flowers of all varieties can be made to imitate nature, being free from the stiffness and angularity incident to the old process. Specimens of flowers and vases can be examined and purchased at the Bookstores of Stanford & Swords, No 637, T. J. Crowen, No. 699 Broadway, New York: Smith & Lord, No. 246 Fulton street, Brooklyn; and at her residence, No. 130 Dean street, near Hoyt, South Brooklyn.

☞ Ladies desirous of acquiring a knowledge of this delicate Art, which is a source of agreeable occupation for leisure hours, will please leave their address at either of the stores as above, or forward same by post to Mrs. Piper at her residence. Terms $5 for one course of six lessons. ap26-3m$

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

ECCLESIOLOGICAL.

CHURCH FURNISHING.

THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the furnishing of CHURCHES and PUBLIC INSTITUTIONS:
And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜

Damask, Moreen, and German Reps, for *Cushions*.
Mohair Plush and Silk Velvet, for *Pulpit Cushions*.
Carpeting: *Velvet, Brussels*, or *Ingrain*, for *Chancel* and *Vestry*, or *Session Room*.
Carpeting (*Church Patterns* and *Colours*) of every description.
Cocoa Matting and Mats for *Porch, Vestibule*, or *Lobby*.
Fringes, Tufts, Gimp, and Trimmings, in every variety.
Communion Damask and Napkins.
Curled Hair in *Rope, Picked*, or *made into Cushions*.
Patent Felt for *Cushions*—An article introduced within the last two years, which has met with the most extensive patronage.
DOREMUS & NIXON, 21 Park Place,
m1-1y and 18 Murray street, New York.

COMMUNION PLATE, OF THE MOST APPROVED and varied patterns, in true Ecclesiastical style, finished either plain, or enriched with Engraving, Gilding, Chasing, Enamel, and Jewels, and fitted in cases of the best workmanship; also, all sorts of
TABLE-WARE MADE TO ORDER AND ON HAND,
Of the best quality of Silver, and on reasonable terms, by
COOPER & FISHER,
No. 131 Amity street, near Sixth Avenue, New York.
my31-6m

STAINED GLASS FOR CHURCHES, &c., manufactured by HENRY SHARP, late SHARP & STEEL, 218 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:
Trinity Chapel, New York; Christ Church, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. [a12] au19-1y

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28-1y 3 Cedar street.

ENCAUSTIC TILES, FOR FLOORS OF CHURCHES, and Public Buildings, and for Vestibules, Halls, Conservatories, Dining-Rooms, and Hearths in Dwellings. These Tiles are of an almost infinite variety of patterns, and very hard and strong, and are in use in the best houses in all parts of the country.
Also, GRANKIRK CHIMNEY-TOPS suited to every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by
MILLER, COATES & YOULE,
my31-6m No. 279 Pearl street, New York.

SCHOOLS.

BASHBISH INSTITUTE.—A FAMILY SCHOOL FOR BOYS. Rev. P. S. RUTH, A.M., Principal. This institution is located on the Harlem Railroad, in the town of Copake, Columbia county, New York, within a short walk of the Bashbish Falls, and about one hundred miles from New York City. It is remarkably healthy and pleasant, and in the midst of wild mountain scenery. Its retired situation exempts it from the corrupting influence of vicious example.
The third term of the scholastic year commences on the first Wednesday of May, 1855. There will be two vacations in the year, viz: during the months of April and October, with a few days' recess at Christmas. The pupils will be under the parental government of the Principal, whose time will be devoted to fitting them for business, or the higher classes in College.
The terms are $200 per annum, payable semi-annually *in advance*. The *extra* charges will be, per quarter, for Music, $10; French and German, each, $5; Drawing, $3; Painting, from $5 to 10; Pew rent, $1.
The number of pupils will be limited to sixteen. Each pupil furnishes his own books and stationery, Bible and Prayer Book, towels and napkins; and, also, silver forks and spoons. All articles to be distinctly marked with owners' names.
REFERENCES:
Right Rev. Wm. H. De Lancey; Seth W. Pain, Troy, Pa.; Dr. Van Vechten, and Hon. Judge Darling, Catharine, Western New York; Adam Campbell, Esq., Havana, Western New York; Dr. Rufus King, Elmira, Western New York; Isaac C. Chesbrough, Esq., and Wm. Pomeroy, Esq., Copake; Rev. Mr. Watson, Hudson; James A. Cowing, Esq., No. 90 State st., Brooklyn, N. Y.; H. S. Van Ingen, Esq., No. 89 Broad st., New York; Rev. Saml. R. Johnson, D.D., Theological Seminary, New York; Rev. Benj. I. Haight, Theological Seminary, New York. ap26-6t eow

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Summer Term of this School will commence May 14th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.
Terms—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.
Terms for Day Scholars, $8 per session.
Tuition is expected to be paid quarterly in advance.
The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.
References.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R. Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. Dyckman Vermilye, Rector.
Terms—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.

"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.
"Jona. M. Wainwright,
"Prov. Bishop of the Diocese of New York.
"New York, June 8, 1853." my3-tf

HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.
a5-4m$ A. DALTON, Principal.

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs G. M. WHITE, Principal. The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.
For reference and terms, apply to the office of The Churchman, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5 1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors.
Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

BOARDING AND DAY SCHOOL, No. 151 West 14th-street. The Misses ROHR, Principals.
References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. f17-4m

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for Home. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

DENTISTRY.

DR. C. A. PECK, DENTIST, HAVING RETURNED from Cuba, respectfully announces that he has resumed the practice of his profession at No. 443 Broadway, where he is ready to serve his former patrons and the public. my24 3m

DR. A. STARR, SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

BERHARD,—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor. 12th street,) formerly 229 Grand street, New York. oc14-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:
First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.
Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.
Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.
Fourth—The *natural form and expression of the mouth and face can be restored*, in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions*, and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the checks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.
Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.
Sixth—The plates usually employed for this work are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.
J. ALLEN, 30 Bond street, New York.
P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7 6m

THE SMITHSONIAN HOUSE, AS ENLARGED, IS now open, corner of Broadway and Houston-st., on the same block with the Metropolitan Hotel and Niblo's. The HOUSE is conducted on the European plan of lodging-rooms, ranging in price from FIFTY CENTS a day (for inside single rooms) and upwards, according to size, location, &c. Many desirable at $5 and $6 per week, and some for less. The NEW RESTAURANT is located on the first floor, on Broadway, where, or in the private rooms, meals will be furnished at the lowest price the market will afford, and in superior style—the guests paying only for what they order. Travellers and citizens will find at the SMITHSONIAN accommodations of superior order for respectability, order, neatness, attention, comfort, and economy. SIDNEY KOPMAN.
my3-3m

C. W. IRVING & BROTHER, 240 BOWERY, have in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.
Ladies', Gentlemen's, and Children's HOSIERY of every description.
Kid, Silk, Lisle, and Cotton GLOVES, all qualities.
Ladies' and Children's Silk MITTS, all prices.
Dress Trimmings, Haberdashery, and a great variety of small wares.
Embroidery and Sewing Silk, all colours, in quantities to suit.
The Trade supplied with any of the above, at the lowest cash prices.
my31-6m

THE LONG ISLAND DYEING ESTABLISHMENT, NO. 25 JOHN STREET—The proprietor of this well-known Dye House informs the public that the greatest care is taken in refinishing all kinds of Goods, such as Canton Crape Shawls, Silks, Satins, and Velvet, Worsted Shawls, Merinoes, Thibet, and Cashmere. Also, Gentlemen's Garments Table Covers, and Muslin and Lace Curtains. The colouring is done by a new process, giving a very fine appearance to the articles dyed, without injuring them. A continuance of the generous patronage of the public is respectfully solicited.
L. DUHAIN,
je7-3m No. 25 John street.

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. Fountains and Jets of every description.
sep23-1y John Johnson, B. M. Johnson, } 111 East 18th street, N. Y.

ARCHITECTURE AND THE ARTS.

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

JAMES SUTTON, MODELLER AND ORNAMENTAL plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.
N. B.—Ornaments sent to all parts of the Union. m8-6m

LIFE AND FIRE INSURANCE.

STATEMENT OF THE AFFAIRS OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, for the three months ending 30th April, 1855:—

Assets 1st February, 1855		$2,850,077 56
Total receipts	$220,119 45	
" disbursements	120,137 58	99,981 87
Assets 1st May, 1855		$2 950,059 43
Number of Policies issued	359	
" " now in force	8,195	
Covering a risk of		$22,599,683 34

F. S. WINSTON, President.
I. Abbatt, Secretary.
C. Gill, Actuary.

☞ This Company is conducted on the strictly *mutual* principle, insuring *for life* or *short terms*, at fair *cash rates*, and with or without participation in profits, at the option of the *insured*. The Company grants *Endowment Policies* and Annuities, at the most approved rates; and also embraces the *new* and important feature of "Accumulative or Deposit Policies," whereby a fixed sum is secured absolutely by one payment, with power to increase the amount from time to time, and permission to withdraw a portion of the deposit on any emergency.
On each Policy for the full term of life, which has run two years or more, this Company will issue, on application, a certificate of its cash value, thus rendering the Policy perfect security for a loan, or will purchase the same.
Tables of rates, and all necessary information supplied, on application to the chief office, or to any of the Agents of the Company.
my24-3m FREDERICK S. WINSTON, President.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

James Van Norden,	Levi Onderdonk,	Daniel T. Rogers,
William K. Lothrop,	Francis Blanchet,	Elisha Brooks,
James E. Brown,	James W. Randell,	Robert Paton,
Isaac Fryer,	Daniel B. Pierson,	Orsamus Bushnell,
Frederick Hadley,	Robert Orr,	James Black,
John G. Wellstood,	Nathan Clark,	Robert McClellan,
Chas. C. Cunningham,	Peter Poillion, Jr.,	William Voorhis,
William Laimbeer, Jr.,	Robert H. Goff,	Adelmour W. King,
William K. Thorn,	Abm. M. Binninger,	John M. Mason.
Alex. McKensie,	George H. Bell,	

Marcellus Eels, Sec'y. JAMES VAN NORDEN, President.
George B. Deane, Surveyor. my24-1y

MECHANICS' FIRE INSURANCE COMPANY.—Office, 271 Broadway (Shoe and Leather Bank Building,) corner Chambers street. Capital, **$150,000.**
This Company insures against Loss and Damage by Fire, on the most favourable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, and also against the Risks of Inland Navigation. Orders by post, or in person, will be promptly attended to.

DIRECTORS:

Daniel P. Smith,	James Tiebout,	Freeman Hunt,
Charles W. Copeland,	Alexander Philip,	Alex. McCotter,
John K. Hora,	Nathan A. Rogers,	Edward DeGroot,
Daniel S. Darling,	John Jay,	Bartlett Smith.

WM. H. DEGROOT, President.
Henry B. Dawson, Secretary.
Peter E. Coon, Surveyor.
Jay & Whitehead, Counsel. my17-6m

THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **$200,000.** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowel Adams,	Walter W. Concklin,	D. Randolph Martin,
Levi Apgar,	Henry A. Kerr,	Cor. V. B. Ostrander,
Joseph S. Barker,	Ely Hoppock,	Jeremiah Robins,
Ebenezer Beadleston,	Moses A. Hoppock,	Benjamin S. Taylor,
Samuel S. Bowman,	William Hustace,	Barrett H. VanAuken,
Joseph M. Brown,	Harrison Jones,	Ward A. Work,
Gordon W. Burnham,	Valentine Kirby,	Nathaniel Weed.

C. V. B. OSTRANDER, President.
George W. Savage, Secretary. my3-1y

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.
This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for Policies of Assurance.
Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.
Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*
California, Australia, and other Foreign risks taken at a moderate extra premium.
Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

Jacob Reese,	S. Cambreleng,	James S. Sandford,
John R. Suydam,	John L. Buckley,	Curtis Judson,
Henry Beadel,	George Clark,	John W. Mersereau,
Robert Schell,	Benjamin Babcock,	Alex. Muir,
Henry S. Leverich,	R. W. Howes,	Eugene Dutilh,
Joseph Foulke,	Samuel H. Foster,	John Gray,
F. A. Palmer,	Nathan Starr,	James F. Hall,
George W. Riggs,	W. N. McIntire,	John S. Harris,
Joseph Britton,	N. H. Wolfe,	J. W. Kellogg,
F. W. Edmonds,	John Slosson,	Albert Ward.

Wm. V Porter, Secretary. JACOB REESE, President.
S. Cambreleng, Counsellor.
John T. Metcalfe, Consulting Physician.
oct7-1y Charles D. Smith, M.D., Edward Fields, M.D., } Medical Examiners.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling,** or **$10,000,000;** paid up Capital and Surplus, **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.
NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.
COMMITTEE OF MANAGEMENT:
William C. Pickersgill, Alexander T. Stewart,
Adam Norrie, Robert L. Maitland, Henry L. Routh,
Henry Eyre, Benjamin B Sherman, John Auchincloss.
Edmund Hurry, Surveyor. [ap26-1y] A. B. McDONALD, Agent.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of **$902,062 70,** principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
George Wilkes, M.D., and C. R Bogert, M.D., at 5 St. Mark's Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.
DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York (Manhattan Bank Building). Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, &c.

DIRECTORS.

Andrew B. Hodges,	John L. Everitt,	J. Schenck Suydam,
Rollin Sanford,	E. R. Livermore,	J. V. Schoonmaker,
Grahams Polley,	Jacob B. Boerum,	Elisha B. Morrell,
Thomas C. Moore,	James Affleck,	A. J. Allaire,
Thomas M. Clark,	James Moore,	Richard Raynor,
Joseph Boughton,	John J. Crane,	Wm. Mulligan,
James S. Bearns,	Geo. W. Prince,	A. S. Foster,
Edwards W. Fiske,	M. Kalbfleisch,	M. F. Hodges,
Philip S. Crook,	William A. Cobb,	B. Blanchard,
Francis B. Spinola,	John Moore,	A. C. Tefft,
Barnet B. Boerum,	Jared Sparks,	W. L. Conklin,
George Barnes,	Edward Neville,	Seymour D. Husted,
Henry A. Kent,	James L. Morgan,	O. W. Brennan,
	Charles E. Smith.	

W. Mulligan, Secretary. A. B. HODGES, President.
ROLLIN SANFORD, Vice President.
John Cashow, Surveyor. a19-1y

AN ESTABLISHMENT OF THIRTY YEARS' STANDING.—A CARD.—Thirty years having elapsed since the subscriber introduced his peculiar styles of Hosiery, it is with no ordinary feelings of gratitude that he now returns thanks for the very liberal and constantly increasing patronage enjoyed from the year 1823 until the present time. His success he attributes not less to the principles upon which he has conducted business, than to the fact of having kept a very large and well selected stock of
Hosiery, Under-garments, Gloves, &c.
To these principles he would invite attention, and assures all that they will be adhered to strictly by the firm of
A. RANKIN & CO.,
At their old stand, No. 104 Bowery, viz.:
To show goods freely, but urge no one to buy.
To advise as to the cheapest and most durable goods.
To sell at a very small advance on the cost.
To return money cheerfully if goods are not suitable.
To state the lowest price, from which there can be no deviation.
A. RANKIN,
my10-3m No. 104 Bowery, New York.

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository. No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY. The Trade furnished with any style desired.
my31-6m

DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by Chas. H. Williamson, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.
Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "Thompson" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.
A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.
Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.
Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.
☞ Please notice the name and number.
oc7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the Gallery of Daguerreotypes, 206 Chatham Square.
☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.
Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.
The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.
☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.
Mr. Thwaite attends personally to his patrons.
Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the very best place in the world to get a good daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.
N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.
Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.
The attention of the public is especially invited to the new style of Daguerreotypes on Paper, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.
Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country
Open to the public at all times. sep9-1y

FURNITURE AND UPHOLSTERY.

JOSEPH RILEY'S FASHIONABLE CHURCH, PARLOUR, LIBRARY, CHAMBER, OFFICE, AND DINING ROOM FURNITURE AND UPHOLSTERY WAREHOUSE,
NO. 536 PEARL STREET, NEAR BROADWAY, NEW YORK.
The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.
Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate.
my31-1y JOSEPH RILEY.

NEW YORK MARBLE IRON WORKS.
Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,
The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.
William Small. H. O. Alden, Jr.
my24 6m

NEW LOCATION—Fitzsimmons' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **235** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30-1y **483** Broadway, between Broome and Grand streets.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames regilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. * m8-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
m29-1y MRS. E. BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

DRAPERS AND TAILORS.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

MUSIC AND MUSICAL INSTRUMENTS.

PIANOS, PIANOS, PIANOS.—HAVING REMOVED TO OUR spacious store, 519 Broadway, (St. Nicholas Hotel,) we are now offering the most extensive assortment of Pianos, Melodeons, and Parlor Organs in the United States, comprising Hall's celebrated triple stringed double octave Pianofortes of our own manufacture. These Instruments are equal in power to the French Grand Piano, at one-half the cost, and are specially adapted to large rooms. Also our School Piano, which stands unrivalled for cheapness, durability, and standing in tune. We are also sole agents for A. W. Ladd & Co.'s premium Boston Pianos, of all sizes, and also Messrs. Carhart, Needham & Co.'s Melodeons. A large assortment of second-hand Pianos cheap. ELY & MUNGER,
my10-3m 519 Broadway, St. Nicholas Hotel.

CHEAP MUSIC AND PIANO STORE OF HORACE WATERS, No. 333 Broadway, New York. *Opposition to Monopoly. Music at greatly reduced rates.*
Notwithstanding the *combination of music dealers* to keep up the prices of non-copyright music, *against* the interests of *native composers*, and their refusal to extend to Mr. Waters the courtesies of the trade, he is making *immense* sales—having abundant evidence that he has public countenance and support, in his *opposition* to the Great Monopoly, and in his efforts to aid Native Talent, and to adopt the National Currency. His stock of American and European music is immense, and the catalogue of his own publications is one of the *largest and best selected* in the United States. He has also made a Great Reduction in the prices of Pianos, Melodeons, and Musical Instruments of *all kinds*. *Superior toned* 6½ octave pianos for $175, $200, and $225, interior of as *good quality*, and instruments as *strong* and as *durable* as those which cost $500. Pianos of every variety of style and price up to $1000, comprising those of ten different manufactories: among them the celebrated *modern improved* Horace Waters' Pianos, and the *first premium* Æolian Pianos of T. Gilbert & Co.'s make, (owners of the Æolian patent). Second-hand Pianos at *great bargains*. Prices from $40 to $150. Melodeons from five different manufactories, including the *well-known* S. D. & H. W. Smith's Melodeons, (tuned the equal temperament,) *the best make in the* United States. Prices $45, $60, $75, $100, $115, $125, $135, and $150. Smith's Double Bank Melodeons, $200. *Piano and Melodeon guaranteed.* The best terms to the trade, schools, &c.; 12½ per cent. discount to clergymen and churches. All orders promptly attended to. Music sent to all parts of the country, post-paid, at the reduced rates. General and select catalogues and schedule of prices of Pianos forwarded to any address free of charge ap26-3m

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.
Manufactory and Warerooms 333 Broadway, one door below Thirteenth street. m29-1y

BACON & RAVEN, PIANO FORTE MANUFACTURERS, Nos. 160 and 162 Centre street, opposite Canal, East from Broadway.
Having an experience of twenty-five years, and every requisite facility at our manufactories, are enabled to offer the public an assortment of instruments unsurpassed by any as to tone, workmanship, and durability. m22-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the nnmerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.
Buyers are invited to examine their splendid assortment of 6¾ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** Broome street, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24-1y LIGHT, NEWTON & BRADBURYS.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:
No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.
The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.
Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.
Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.
N.B.—We have several Organs building, from those of 6 stops up to 30, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. Meneely's Sons, West Troy, Albany county, New York.
HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y$

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, New York.
W. C. Vandewater. R. Heasley.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.
☞ All orders punctually attended to. au12-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

SPRING AND SUMMER FASHIONS.—E. PHILLIPS, 236 Bleecker street, New York, Hat and Cap Manufacturer, has on hand a beautiful assortment of every variety of fancy Hats for the season. Hats and Caps made to order. au12-1y

BROTHERHOOD OF THE PROTESTANT EPISCOPAL Church, of Brooklyn.—At the annual meeting held March 6th, the following officers were elected for the ensuing year.
President—Bailey J. Hathaway, Spencer street, near Willoughby Avenue, or 13 Platt street, New York.
First Vice President—Ferdinand Walker, Clinton Avenue, South of Myrtle.
Second Vice President—Wm. W. Russell, 275 Pearl street.
Corresponding Secretary—Lewis Morris, 25 Tompkin's Place, or 87 Wall street, New York.
Recording Secretary—Charles S. Stone, corner of Court and Joralemon streets.
Treasurer—Thomas K. Lees, 79 Pine Apple street, or 9 Maiden Laine, New York.
Trustees—Samuel B. Caldwell, Charles H. Birney, L. R. Chesbrough, John W. Moore, J. R. Brockelman, C. M. Livingston, H. A. Spafard, John Hamlett, and J. Manley Halsey.
The objects of this Brotherhood, are the mutual care and relief of its respective members in time of sickness or accident, the burial of its deceased, the succour of their Widows and Orphans, and the promotion of Christian fellowship and love; and, also, according to its ability, to aid distressed members of the Church generally.
Copies of the By-Laws may be obtained of any of the officers or members on personal application, or through the mail, by addressing the Corresponding Secretary. m29-3m$

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counsellor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1855.
President: Richard Sill, 343 Broadway.
1st Vice President: Charles P Burdett, 47 Fulton street.
2d " " John G. Ambler, M.D., 31 Washington Place.
Corresponding Secretary O. B. Wilson, 25 Beaver street.
Recording Secretary: Theo. R. McIlwaine, 43 Chambers street.
Financial Secretary: A. W. Hoffman, 55 Warren and 55 Murray st.
Treasurer: Charles G. Till, 299 Broadway.
Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

THE WORLD AT HOME.

THE LATE DUEL.—The *Courier* states that Justice Pearcy, last week, issued warrants for Leavenworth and Breckenridge, for fighting a duel, and on Monday two officers went from this city in search of the combatants; also with the intention of arresting the seconds, and others engaged in the affair. At a secluded spot within two miles of Niagara, the officers found Leavenworth attended by his mother and physician. He was too ill to be removed with safety, and wrote a letter to a friend in this city, who immediately went before Justice Pearcy and became his bondsman in the sum of $5,000. The officers could find no traces of the others implicated. It was understood that Breckenridge was in Kentucky. Later accounts from Niagara report Leavenworth to be in a dying condition, as mortification had set in in one of his wounds. It is also stated that the entire party, including Breckenridge, after leaving the wounded man at a farmhouse, fled, fearing the result of their indiscretion. One of the seconds sailed, on Tuesday last, for Europe.

ANOTHER DUEL.—The papers record another duel. It took place, it is stated, on Saturday morning at Staten Island. The duellists were young men who had quarrelled in some discussion at a literary society in this city. One of them was wounded in the ankle; after which they shook hands.

EDUCATION IN OHIO.—The total amount of money appropriated by the State of Ohio, and raised by the townships, for public school purposes, during the year 1854, was $2,266,457.12, of which sum $55,904.45 was appropriated by the State for School District Libraries. There are in the State 816,408 youths of school age, being an increase of 4,451 over the total of 1853.

STATISTICS OF CONNECTICUT.—The total value of houses in the State of Connecticut is $2,328,263; of neat cattle, $5,150,921; carriages, $887,275; clocks and watches, $134,095; of pianos and musical instruments, $303,911; railroad, city, and other bonds, $978,511. The total value of property in the State is $203,739,831.

PROSPECTS OF THE HARVEST.—A Western correspondent of one of our daily papers says, that in a journey of 3,890 miles through portions of the States of Ohio, Kentucky, Indiana, Illinois, Missouri, Iowa, Michigan, Pennsylvania, and Virginia, performed during the past six weeks, and by daylight, he has "never seen so broad a portion of the country under cultivation as at present, or during that period, a time when the crops of every description promised a more abundant yield than now. Indeed it would be difficult to point to a single district, in all the wide extent of country I have so recently traversed, that is not likely to return a rich and bountiful harvest to the labours of the husbandman."

MARRIAGE AMONG SLAVES.—We find that a movement has recently been commenced in North Carolina, to render legal the institution of marriage among the slaves; to preserve sacred the relations between parents and their young children; and to repeal the laws prohibiting the education of slaves. These propositions are soon to be submitted to the Legislature of the State. They have, in the main, been adopted in practice for many years in the South, but it is deemed expedient to incorporate the system into legal form.

PRESENTATION OF PLATE TO COMMODORE PERRY.—The piece of a plate as a testimonial to Commodore Perry, in acknowledgment of his valuable services in Japan, which was voted by the General Assembly of Rhode Island, took place a few days since, on the steps of the State House at Newport, in presence of a large assembly of ladies and gentlemen. The occasion was entirely a civic one.

NEGOTIATION WITH THE INDIANS.—The Commissioners appointed for the purpose have proceeded to the Upper Missouri to hold a council with the Blackfeet and various other Indian tribes. It is understood that they will ascend the Missouri by steamers as far as the same is navigable, and from thence the provisions and presents for the council, amounting to some 88 or 100 tons, will be transported by Mackinaw boats.

INTERNATIONAL LITERATURE.—The Washington papers state, preparations are now being made at the Smithsonian Institution for the annual distribution of American publications to the various societies and libraries in Europe and Asia with which it is in correspondence. It takes charge of any works which may be sent by authors or societies for these foreign institutions, and sends them with its own publications, which forms the basis of the great system of international exchange now carried on.

MORTALITY OF NEW YORK.—The total mortality in this city during the past week was 353, a slight decrease upon the preceding week.

SUMMER STORM.—The Louisville *Courier* states that a tremendous storm of wind, rain, and hail, passed over Franklin county, Kentucky, on Monday last, prostrating the wheat, fruit trees, and fences in every direction. The damages are estimated at $100,000.

WEST POINT MILITARY ACADEMY.—Last Friday was the concluding day of the examination of the first, or graduating class of Cadets in this institution, when, in presence of the Examiners, the Superintendent, the Professors, and a great many ladies and gentlemen, the Cadets went through their parade. In the evening they assembled in the chapel, which was crowded with visitors, where the graduates were presented with their diplomas. This class consisted of thirty-three, and were addressed by Rev. Francis Vinton, D. D., Rector of Grace Church, Brooklyn, one of the examiners for the present year, and himself a graduate at West Point. After the conclusion of the address, there was a brilliant exhibition of fire-works. The examination for admission of the new class took place on Saturday, when thirty-five were admitted, of whom six are from this State.

SENTENCE OF DEATH ON A MURDERESS.—At Troy, on Tuesday, Henrietta Robinson, convicted in the Rensselaer County Court of the murder of Timothy Lanigan, was sentenced by Judge Harris to be hung on the 3d of August next. At the conclusion of her sentence, when the Judge commended her soul to God's mercy, she told him he had better pray for his own soul, declaring she was the victim of a political conspiracy which was calculated to crush a man.

DEPARTURES FOR EUROPE.—The British steamer *Africa*, which sailed from Boston for Liverpool yesterday, had the largest number of passengers ever taken by any ship of that line. Berths for ladies had been fitted up in the gentlemen's cabin, and many first class passengers had taken berths in the second cabin. They numbered, in all, about 250. Among them was the Rev. Dr. Muhlenburg, of this city.

EDUCATIONAL GATHERING.—Sixty male and seven hundred female teachers of the normal schools attached to the Board of Education, attended in the Tabernacle on Tuesday evening, to witness the presentation of diplomas to the graduates.

THE WORLD ABROAD.

Great Britain.—Queen Victoria and her Court had been passing a comparatively quiet week at the Isle of Wight. Visits had been made to Parkhurst Barracks and Portsmouth, where the Queen and Prince minutely inspected the arrangements on board the Cormorant, screw transport, for conveying the detachment of 17th Lancers, under orders for the Crimea.

It is stated that the new Royal steam-yacht, the Victoria and Albert, in which the Queen and Court will embark this season, for the first time, on the usual series of Royal aquatics, is rapidly progressing in her equipments for sea.

We find that the mortality of the metropolis had not decreased, 1,187 having been registered the last week in May, which is 141 above the average. The births were 1,662.

An agitation has arisen in England for the introduction of the Maine Law into Britain, but, it is thought, without the remotest chance of success.

A return just published shows the revenue of India during the year 1854 to have been £20,200,000, and the expenditure £21,855,319 sterling.

At the various "statutes," or annual hiring of servants in husbandry, which have recently been held in the county of Lincoln, a higher rate of wages has been obtained by both men and women, in consequence of the increasing scarcity of hands.

The Rev. Mr. Maurice's College for Workingmen appears to be progressing. The total number of students entered in each term are as follows:—First term, 175; second, 179; third (to April 17), 169. The most attractive classes are drawing, French, geometry, Latin, and English Grammar.

It is estimated that, during the year 1854, the sum expended in the United Kingdom in cigars and tobacco, and afterwards "lost in smoke," exceeds £8,000,000 sterling.

A prize for the best essay "On Steam and Animal Power" has been awarded by the Bath and West of England Agricultural Society to Mr. Wm. Morshead, who is not yet nineteen years of age.

The shipping returns of the Board of Trade for the month to April 30, have been issued, and continue to exhibit a considerable decrease in the employment of tonnage. This decrease has been relatively felt to a greater extent in foreign than in British shipping, with the exception of vessels of the United States.

It is stated that fish are remarkably plentiful in the Channel Islands. One morning last week there was in the fish market about forty turbot, weighing between twenty and thirty pounds each, selling for 5*d.* and 6*d.* per lb.

Lord Strangford, formerly Minister to Brazil and other Courts, died on the 29th ult., at an advanced age. Lord Charles Manners is also dead, aged 74.

It has been notified in the Government *Gazette* that the mayors of towns, and other municipal and local authorities, would, under instructions from the Home Department, send to the Foreign Office lists of the workmen residing in their neighbourhood who may wish to visit the Paris Exhibition; and passports would then be prepared and transmitted to the respective local authorities for distribution, free of charge.

A Supplement to the Blue Book of the Sebastopol Committee has been published, containing the letters which passed between Lord Aberdeen and Lord J. Russell as to the Duke of Newcastle's position, from which it is evident that Lord John assigned one motive while he was actuated by another, in his wish to remove the Duke.

The library of the late Mr. Hume, M. P., has been bequeathed by him to the London University College.

It was reported that Cardinal Wiseman was on the point of leaving England to become a member of the Sacred College at Rome. The reason assigned, is the service he would render his Holiness in the decision of grave questions in the canon.

Both Houses of Parliament met on the 4th inst., after the Whitsuntide and Derby recess. In the Lords, the Newspaper Stamp Duties bill passed through committee. In the Commons, the adjourned debate on the conduct and policy of the war was resumed, and after a somewhat lengthened debate was again adjourned.

The accounts of the appearance of the crops throughout the United Kingdom continued, on the average, very favourable.

France.—The Grand Exposition of Industry and Art, at Paris, is proving a disappointment. The attraction is by no means so powerful as was expected. The lodging-house keepers are abating their extravagant prices. Two months ago a gentleman owning property on the Avenue d'Autin required 150,000f. for the use of his house during the Exhibition time—he subsequently let it for 50,000f. Hotel proprietors who, ten days ago, asked 15f. per day for the most modest quarters, are now content with 8f. for the same accommodation. Apartments have been prepared at the Hotel de Ville for the Lord Mayor, Sheriffs, and Aldermen of the City of London, who have received an invitation from the Prefect of the Seine. The Municipality have also hired a house for the accommodation of some Englishmen of distinction, who have also received invitations.

Mexico.—We have news from Mexico to the effect that the insurgents have taken possession of Guanajuato, and that Victoria and Saltillo had joined the revolutionists.

Cuba.—We learn from Havana that some further developments have taken place respecting the alleged voluntary abolition of slavery as a means of securing the independence of Cuba. Owing to the report of the prevalence of cholera at New Orleans, sixteen days' quarantine is now imposed upon vessels arriving from infected ports.

The War.—The intelligence we gave last week of the war in the East, was that by the *Atlantic*. By later accounts we learn, that scarcely had the steamer left Liverpool with the news of the great successes which had taken place on the part of the Allies against the Russians, than further intelligence in reference to their position on the Sea of Azoff had reached England. From a despatch which had been received at the Admiralty from Sir E. Lyons at Kertch, dated the 31st of May, it appears that the squadron in the Sea of Azoff had appeared before Genitchi, landed a body of seamen and marines, and after driving the Russian force from the place, had destroyed all the depots and vessels laden with corn and supplies for the Russian army. Only one man was wounded. Since entering the Sea of Azoff four steamers of war, and 240 vessels employed in conveying supplies to the Russian army in the Crimea, have been captured from the Russians or destroyed.

Late accounts from Odessa state that the Russians were raising batteries to command the channel near Ghikhi, which connects the Putrid Lake with the Sea of Azoff. Another despatch says that Gen. Cushakoff had arrived at Perekop with his division—four infantry regiments, each 3,600 strong. General Grosenheilen had also arrived at Perekop with his light cavalry division, the Third, consisting of four regiments, each 960 strong. These figures would give Prince Gortschakoff a reinforcement of 18,000 men—a number which more exact information would probably reduce.

There is nothing new from the Crimea, but all the allied generals had held a council of war, at which it is said an immense and most important movement was decided on. The French miners were making decided advances on the works.

But the leading item of news, is the announcement to both Houses of the British Parliament, by Her Majesty's Ministers, that the Vienna Conference reassembled on the afternoon of the 4th instant, and was almost immediately finally dissolved, leaving the war destinies of the contending Powers to be arbitrated by the sword alone. At this meeting the Austrian Minister offered a new proposition—the nature of which is not explained—to the Russian representative. This document he wished to transmit to St. Petersburgh, but the Ambassadors of France and England not being commissioned to accede to such a course, the meeting was adjourned *sine die.*

LATER ACCOUNTS.—By the Royal Mail steamship *Asia*, from Liverpool on the 9th inst., we have still later accounts of the war, and they are again of exciting interest. It appears that the bombardment of Sebastopol was recommenced on the 6th inst., and on the day the steamer sailed a despatch was received from Lord Raglan, dated June 8th, stating that after a fierce bombardment, the French attacked and carried the Mamelon and the White Tower, the greatest gallantry being displayed on both sides. The loss both to the Russians and the French was very great, but no figures are given.

THE ENGLISH NATIONAL ANTHEM.—The *John Bull* proposes the following additional verse to the national anthem of "God save the Queen:—

And when in righteous cause
England's bright sword she draws,
O, grant Thine aid!
On each dread battle-field,
Make her proud foemen yield,
Be *Thou* her help and shield—
God save the Queen!

OBITUARY NOTICES.

MR. JAMES R. SWORDS.—The Church has been called on this week to mourn the death of a member of one of the most eminent Church Publishing firms in this country, Mr. James R. Swords, of the well known firm Stanford and Swords, and son of one of the founders of the publishing business in this city. The numerous standard theologic works that have issued from their press, including editions of the Oxford classics, and of the Bible and Common Prayer Books, have made them familiarly known to the Clergy and Laity throughout the United States, and linked their names to the most honourable associations. Mr. James R. Swords died on the 17th inst., in the 38th year of his age. The announcement of his death created a very wide sensation amidst those concerned in the publishing business, as well as the Clergy, to whom he was extensively known. On Tuesday a meeting was convened at the room of the New York Publishers' Association, to testify regard for the deceased and to offer condolence to his bereaved family. The chair having been taken by Mr. Roe Lockwood, the Secretary of the Association, Mr. G. P. Putnam, was nominated Secretary of the meeting. The following resolutions were then offered by Mr. Robert Carter:

Whereas, The booksellers, publishers, and others connected with the trade, have received, with deep sorrow, the intelligence of the death of our late friend and respected associate, James R. Swords.

And whereas, Mr. Swords, during the brief career thus suddenly brought to a close, had won for himself our firm confidence and esteem, as a worthy successor of a worthy sire, whose time-honoured name in the trade has long been synonymous with integrity, purity of character and honourable enterprise—therefore,

Resolved, That we tender most respectfully our sincere and deepfelt sympathy to the widow and family of our lamented friend under this sore bereavement.

Resolved, That we also tender our earnest sympathy to the much respected partner of our late associate.

Resolved, That we will attend the funeral services at Trinity Chapel this day, to pay the last tribute of respect to the memory of him whose loss we mourn.

Mr. Putnam seconded the Resolutions, and made the following remarks:—

Mr. Chairman: I rise to second the adoption of these resolutions. It is a privilege, sir, although a sad one, that I am permitted to do so. To some older and abler friends belongs the gift of eulogium and the right to use it on this occasion. I wish but to give simple utterance to the plain unvarnished thought of plain men, whose acquaintance with him who has gone was only of a general nature. I will not intrude beyond the veil of intimate private friendship.

But do I not speak on behalf of every one connected with our responsible calling, whether as publisher, or printer, or binder, or in any other department—do I not speak for all of you who had *any* knowledge of James R. Swords, when I say that he always proved himself to be entitled to our hearty regard and good will; do I not speak for those who knew him intimately, when I say that none *thus* "knew him but to love, none named him but to praise?"

Sad, indeed—mournful is the event which has called us together. Sudden and unlooked for is the mysterious dispensation of Providence, which has thus taken away from our midst one so full of life and hope—one who but a few brief days since was with us, exulting in invariable health—so recently entered upon the responsibilities of domestic life, and of the world of business; with the purest of examples and antecedents to cheer him on to a prosperous and honourable career, and as yet scarcely arrived at the threshold; eminently happy in the sacred relations of home—an affectionate son and brother, loving husband and father, with troops of friends around him, who knew and valued his excellent characteristics; may not one who has known him (though but partially) since we were boys together, be pardoned for a little warmth of expression when we come thus to mingle our sympathetic tears with those of nearer friends who have scarcely yet begun to feel the full agony of grief?

Every one, sir, connected with our special avocation, is well aware that our late friend, as the Resolutions just read have expressed it, was a worthy son of a worthy sire, whose name has been long familiar in the annals of our fraternity.

Thomas and James Swords were leading publishers in the last century, even before the days of Duyckink and Collins, of Eastburn, of Long, or of Bliss. They both reached a ripe old age, respected and honoured among our worthiest citizens. Our late associate, the youngest son of Thomas Swords, at an early age entered with his excellent partner upon the business thus founded nearly three-fourths of a century ago. I need not at this time attempt to sketch the simple incidents of his brief and unobtrusive career.

The even tenor of a life like his presents none of the startling points or dazzling brilliancy which envelopes the successful soldier or public character. But if he effected no slaughter on the field of battle, or achieved no greatness in the game of politics, may he not have contributed as much to the real welfare of his fellow-men as the blood stained hero, or as even some occupants of the chair of state? Nay, does not the publisher's position, conscientiously and prudently managed, control an influence over the minds of men infinitely more significant than that wielded by many noble aspirants for fame in the Senate or in the field?

But pray pardon these reflections—natural, perhaps—yet superfluous here. I would not attempt to inflate the memory of our departed friend with hollow or fictitious assumptions of honour or virtue. We *do* know that

"His life was gentle; yet the elements
Were so mixed in him that nature might stand up
And say to all the world,
This was a man!"

His impulses were always generous, and he was specially remarkable for that kindness of heart which, though in him united with a manner sometimes almost boyish in its assuming simplicity, was yet the essential mark of a true gentleman. This unpretending amiability was a part of his very nature. However many or few his close friendships, it was not in the nature of things for him to have an enemy.

Our associate is gone—dead ere his prime—snatched away from us while we but slept. But a few months ago he stood with us by the coffins of two worthy young men connected with our trade, whom we followed to the grave scarce three days after we had met them in robust health. And, Mr. President, only a few days have passed since Mr. Swords was in his place as a director of this association of his fellow publishers.

Fitting, indeed, it may be that the closer social intercourse of our fraternity should be cemented by our common sympathies at the early grave of one of its members. It is not for me to intrude a homily on the text so oft repeated—"In the midst of life we are in death."

"For what is life? At best a brief delight—
A sun scarce brightening ere it sinks in night—
A flower at morning fresh, at noon decayed—
A still, swift river gliding into shade."

And when such a life as that just closed thus swiftly yet quietly "glides away," shall we "take no note of time but in its loss?" Shall not such a loss have its beneficent influence in bringing our special business fraternity more firmly and cordially together, and thus promoting all those kindly amenities which contribute to elevate and ennoble our calling, and to place it where it should be—in the most honourable rank of business vocations?

Let us emulate the example of him who has gone—and

"So live, that when the summons comes to join
Th' innumerable caravan, we go not like the quarry slave
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach the grave
Like one that wraps the drapery of his couch about him
And lies down to pleasant dreams."

I beg leave, sir, to second the adoption of the Resolutions offered by Mr. Carter.

Other remarks were made by the Rev. Dr. Spencer and by Mr. Robt. Carter, and the Resolutions were then unanimously adopted.

The funeral service, which was attended by all the leading publishing firms in this city, was held at Trinity Chapel, in the afternoon of the same day, the Rev. S. H. Weston reading the Prefatory Sentences, the Rev. Dr. Higbee the Lesson, and the Rev. Dr. Berrian concluding the Service.

MARRIED.

At St. Thomas' Church, Bethel, Conn., on the 14th inst., by the Rev. George F. Seymour, the Rev JAMES STARR CLARK, of Tivoli, Dutchess county, N. Y., to Miss FRANCES E. FERRY, of Bethel, Conn.

DIED.

In Portland, Me., June 7th, JOHN MERRILL, M. D., aged 73 years, 3 months, a graduate of Harvard University of the Class of 1804.

Whereas, It hath pleased our Heavenly Father to remove from His Church on earth the soul of our deceased brother, Dr. JOHN MERRILL, we, the Wardens and Vestry of St. Luke's Parish, desiring to put on record our grateful remembrance of his services and character, have adopted the following Resolutions:

Resolved, That with heartfelt gratitude to God for His goodness in preserving, beyond the ordinary period allotted to man, the life of our departed brother, we yield most hearty thanks to Him for the good example of this His servant, who, having finished his course in faith, now rests from his labours.

Resolved, That his association with the early organization of the Church in this Diocese, his connection with the formation of this Parish, his faithful labours in it as Senior Warden, and his deep interest to the last of his sickness in the growth of the congregation, and the construction of the church edifice, shall lead us, his fellow labourers, to cherish his memory and to imitate his example.

Resolved, That deeply sympathizing with the family of the deceased in their affliction, we commend them to Him who doth not willingly afflict nor grieve the children of men, praying that their souls may be endued with patience under their afflictions and with resignation to His blessed will.

Resolved, That a copy of these Resolutions, signed by the Wardens and Vestry, be transmitted to the family of the deceased, and entered upon the records.

GEORGE E. B. JACKSON, Junior Warden.

JOSIAH S. LITTLE,
E. P. GERRISH,
GEO. F. SHEPLEY,
JAMES T. MCCOBB,
FREDERIC DAVIS, } Vestrymen.

NOTICES.

St. Ann's Church for Deaf Mutes, in the New York University.—On Sunday, the 24th inst., the Rev. Dr. CRUSE is expected to conduct the Morning Service. At 7½ P. M. the Service for Deaf Mutes will be held, at which the Rev. Dr. VINTON, of Brooklyn, will deliver a discourse to be translated into signs.

Grace Free Church, Williamsburgh.—*Preach the Gospel to the Poor.*—TO THE LADIES OF THE EPISCOPAL CHURCH IN NEW YORK AND BROOKLYN.—In this populous and destitute district an Episcopal Church large enough to seat 500 has been enclosed, and the basement is now in use, but the church cannot be finished without more aid. The Rev. ALVAH GUION has persevered with wonderful zeal in raising the means, and in superintending the work, and deserves to be encouraged. The church is to be a free-will offering for the accommodation of the surrounding thousands of poor. How much will the reader give? A circle of ladies in Williamsburgh are now preparing for a FAIR, to be held on the 28th inst., in aid of this benevolent enterprise. The want of $200 is pressing; the prospects of happy results to souls are highly encouraging, could the church be finished. To every lady who may see this, the Committee earnestly appeal for help. Any sum you may find it in your heart to give about the time of the Fair will be most thankfully received.

N. B.—Your aid may be sent by mail to the Rev. ALVAH GUION, Williamsburgh, or left with Messrs. Stanford & Swords, No. 637 Broadway, New York.

MARY L. GUION,
EURETTA TOWNSEND,
JANE A. ROBERTS,
MARIA WOODRUFF, } Com. of the Ladies.

je14-3t

General Theological Seminary.—In compliance with Chapter 8, Section 8, of the Statutes, notice is hereby given that the Public Examination of the Students by the Professors in their respective departments will be held at the Seminary on Monday, Tuesday, and Wednesday, the 25th, 26th and 27th of June, immediately after Morning Service, at 9 o'clock, A. M.

je14-2t SAML. H. TURNER, Dean.

Associate Alumni.—The Annual Meeting of the Associate Alumni of the General Theological Seminary will be held in St. Peter's Church on Tuesday, the 26th inst. The Associates will meet in the Lecture Room adjoining St. Peter's at 7 o'clock P. M. Prayer and Sermon in the Church at 8 o'clock. On the following day, Wednesday, 27th, the Annual Essay will be read at 1 o'clock in the Seminary Chapel.

je14-2t A. BLOOMER HART, Secretary.

Ladies' Fair and Festival.—A number of Ladies interested in the erection of Grace Free Church, Williamsburgh, will hold a FAIR and FESTIVAL at the Odeon, in that city, on the afternoon and evening of Thursday, the 28th inst., to aid in the erection of the church. The friends of Church extension are invited to attend.

N. B.—Donations will be thankfully received, and may be sent to the Rev. ALVAH GUION, No. 240 South First street, Williamsburgh, or left with Messrs. Stanford & Swords, No. 637 Broadway, New York.

je14-2t

Grace Church, Conselyea street, Brooklyn, (late Williamsburgh.) Sunday Services: Morning, at 10½ o'clock; Afternoon, at 3½ o'clock; Evening, at 7 o'clock. Sunday School at 9½ A. M. Seats FREE.

REV. ALVAH GUION, Rector,
my31-4t No. 240 South First street.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. my3-8t

St. John the Evangelist's Church.—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M.

EDWIN R. COOK, Rector,
my3-tf 104 12th street.

ACKNOWLEDGMENTS.

Grace Free Church, Brooklyn, (late Williamsburgh.)

The subscriber gratefully acknowledges the receipt of the following sums to aid in erecting a church in this destitute district:

From William C. Dunn. $50; J. R. Livingston, $10; J. Butus, $10; Rev. H. M. Beare, $10; Zion Church, Little Neck, $12; B. P. Allen, $5; G. Hewlit, $5; S. Burrell, $5.

I wish to say that the work is again going forward, and that means cannot be forwarded to us at a time when our wants will be more pressing, or we feel more truly thankful, than the present. What a blessing it will be to plant a church, in the midst of this numerous population, free of debt! Brethren and sisters, shall this be done? In faith and prayer I wait your answer

N B.—Donations may be sent by mail to the subscriber, Williamsburgh, Long Island, or left with Messrs. Stanford & Swords, No. 637 Broadway, New York.

ALVAH GUION, Missionary and Agent.

Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.

The Treasurer acknowledges the receipt of the following sums since the 8th of May last:

Trinity Church, New York, three months' stipend, $200; Mrs. S. H. Nichols, annual 1855, $2; Dr. Charles Smith, annual 1855, $5; Augus. Cleveland, annual 1854, $5; Miss Catherine Hone, annual 1855, $3; collection Trinity Chapel, New York, $190 33; from plate at the Church of the Holy Communion, New York, $2; collection Church of the Incarnation, New York, $87 62; F. W. Tomkins, annual 1855, $5; collection Christ Church, Brooklyn, $93; Thos. M. Macfarland, annual 1855, $2; collection St. John's Church, Brooklyn, $59.65; Mrs. E. Watts Laight, donation, through Rev. Dr. Berrian, $25. Total, $679.60.

June 12, 1855. E. M. DUNCAN, Treasurer, 114 Wall street.

Nashotah Mission.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the receipt of $20 from N. S. S., per Rev. E. A. Nichols; $5 from (½) T. R. J.; $21 from St. Saviour's Church, Maspeth, "Trinity Sunday offering," per Rev. Edmund Embury, Rector.

AZEL D. COLE, President of Nashotah Mission.

Delafield, Wisconsin, June 13, 1855.

Those desirous to send boxes, &c., to Nashotah, can mark them "Nashotah Mission," Rev. A. D. Cole, Pine Lake Station, M. & Watertown R. R., care of Dousman & Co., Milwaukie, Wisconsin, "W. T. Co.," and send to 111 Broad street, New York, (corner of Front st.) Tea, coffee, sugar, &c., for Refectory, would be very acceptable.

Fund for Aged and Infirm Clergymen.

The Treasurer has received, since last acknowledgment, the following contributions, viz.:

From St. Philip's Church, Philipstown, Rev. E. M. Pecke, $14 73; St. Andrew's, Walden, Rev. J. W. Stewart, $6.18; St. Matthew's, Bedford, Rev. A. H. Partridge, $8 64; Trinity, West Troy, Rev. P. K. Cady, $7.31; Messiah, Brooklyn, Rev. R. J. Walker, $15.53; Christ Church, Tarrytown, Rev. Dr. Creighton, $29.76; St. John's, Monticello, Rev. E. K. Fowler, $5; Christ Church, Oyster Bay, Rev. J. Ransom, $5; Grace Church, Middletown, Rev. P. T. Babbitt, $6; Christ Church, Sag Harbor, Rev. W. B. Musgrave, $4; Bethesda, Saratoga Springs, Rev. J. S. Kidney, $20.21; St. Peter's, Lithgow, Rev. S. Davis, $1.84; St. Paul's, Pleasant Valley, Rev. S. Davis, $2.25; Christ Church, Poughkeepsie, Rev. Samuel Buel, $33.83; Zion, New York, Rev. Richard Cox, $16; St. Paul's, Poughkeepsie, Rev. A. D. Traver, $15.87; St. Paul's, Kinderhook, Rev. F. T. Tiffany, $4.88; Trinity, Potsdam, Rev. Wm. Staunton, $17; Christ Church, Rye, Rev. E. C. Bull, $28. Total amount, $241.13.

C. N. S. ROWLAND, Treasurer,
June 18, 1855. 55 Water street.

Episcopal Orphan Home.

The undersigned, Treasurer of the Orphans' Home of the Protestant Episcopal Church in New York, acknowledges the receipt of the following sums from 5th of May to 14th of June:

From Sunday Schools of St. Stephen's Church, $7.50; Thankoffering from M. O. C., of the Church of the Redeemer, $1; from a parishioner of St. Clement's Church, by the Rev. T. A. Eaton, $3; Mrs. F. W. Livingston, $3; Miss Decatur, by the Rev Dr. Hawks, $3; Mr. A. B. McDonald, $5; through Miss M. L. Bleecker, Secretary of the Ladies' Committee, from Miss Lydig, Miss Anna Bayley, Mrs. J. H. Cornell, Mrs. Caroline Ogden, Mrs. A. F. Higgins, Mrs. T. B. Bronson, Miss J. Blackwell, Mrs. Margaret Field, eight subscriptions, $3 each, $24; Mr. Chas. Meade, $1; Mrs. R. Rhodes, $2; Mrs. Alex. Brown, $10; Master J. B. Laminu, Master Halsey, $1 each; Miss E. Schmelzel, $3; fines paid, 50 cents; collected in the box, $1.17; two ladies, through Mrs. Crumbie, $3; Miss Millington, $7; Mr. D. B. F., a donation, $5; Miss Isabella Lawrence, $1; sundry payments for children's board, $73; received through Clarkson Crolius, Esq., from Mrs. J. S. Giles, Mrs. Jos. S. Taylor, Mrs. John M. Seaman, Mrs. Hiram Raynor, yearly subscription of the late Mrs. Clarkson Crolius, Mr. N. G. Bradford, Mr. John Brooks, Mr. Elisha Brooks, Mr. Isaac Fryer, Mr. W. C. Greig, Mr. J. H. Poillon, Mr. David Seaman, together twelve annual subscriptions of $5 each, $60; Mrs. S. Kendall, Mr. Effingham March, Mr. C. S. Starr, Mrs. Marinus Willett, Mrs. M. G. Linsley, Mr. Edward Brown, Mrs. J. S. Morgan, Mrs. B. Howe, Miss Bancker, Miss Ferris, Miss Ferris, (1854) together eleven subscribers $3 each, $33; Mrs. Wuden, Miss A. J. Webb, Benj. F. Pentz, three donations $5 each, $15; a lady friend to the Orphans' Home, $3; Mr. Robert A. Sands, $7; Mrs. Hannah Brown, $1; from the Church of the Holy Communion, Rev. Dr. Muhlenburg, by the hands of Mr. John H. Swift, $676.44; from Rev. B. I. Haight, $10, from a parishioner of Trinity Chapel; from Mrs. Susan Daubeny, through Mr. Stanford, $10; from Mrs. James S. Wadsworth, through Mrs. John Warren, $10. Total, $940.61.

JOHN WARREN, Treasurer of Orphans' Home.

New York Bible and Common Prayer Book Society.

Whitsunday collections: St. Stephen's Church, Rev. J. H. Price, D.D., $23.53; St. Philip's Church in the Highlands, Rev. Edward M. Pecke, $11.44; St. John's Church, St. Louis, Missouri, Rev. F. J. Clerc, $6; Franklin Fowler, $2, I. W. Fowler, $2, Rev. James D. Carder, $2, subscriptions, $6; Dr. Tilton Bigelow, $1, Miss Cora L. Bigelow, $1, donations, $2. Total, $47.97.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

Donald McLean, by the Rev. Alfred B. Beach, a donation, $2; Rev. Jas. Carder, subscription, $1. Total, $2.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

BUSINESS NOTICES.

Kidder's Gas Regulator Against the World.—Pass the good tidings round, for there is nothing like it, go where you will. It has distanced everything in the way of a good thing, and how glorious the certainty that we can all burn gas at a very cheap rate, by the use of the Regulator. It soon pays for itself in the saving of gas, and at the same time affords a better light. The following result from the St. Louis Hotel, New Orleans, is but another proof of its merits and utility:

METER NO. 1.

With Regulator.		Without Regulator.	
March 17,	1000 feet.	March 16,	1,400 feet.
19,	1000	18,	1,500
21,	1000	20,	1,300
23,	1000	22,	1,600
25,	1000	24,	1,500
26,	1000	27,	1,600
28,	1000	29,	1,500
30,	900	31,	1,500
	7,900		11,900
			7,900
Amount in favour of Regulator in eight days,			4,000

METER NO. 2.

With Regulator.		Without Regulator.	
March 21,	400 feet.	March 20,	600 feet.
23,	300	22,	600
25,	300	24,	500
26,	300	27,	600
28,	300	29,	500
30,	400	31,	600
	2,000		3,400
			2,000
Amount in favour of Regulator in six days,			1,400

Call at the Office, 262 Broadway, and see the whole operation of this truly beautiful instrument of economy, and procure one without delay. J. L. DOUGLASS, Sec'y.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

LYON & LAMB,
my31-1y 38 Canal street, opposite N. H. R. R. Depot.

Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder proof Locks.

S. C. HERRING & CO., Green Block,
my17-3m Nos. 135, 137, and 139 Water street, New York.

ADVERTISEMENTS.

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses.

je21-1y GEO. E. MENDUM, 18 Wall street.

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of *The Churchman*, Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21tf ROBERT NESBITT.

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS, OFFICES, &c. Also, Regulators for Jewellers' and Astronomical purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address

JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.

"Sherry & Co. have established a reputation as the best clock makers in the world."—[Scientific American. je21-1y

EVANS' CLOTHING WAREHOUSE, NO. 66 & 68 FULTON STREET, NEW YORK.—This extensive CLOTHING ESTABLISHMENT is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity, and will, ere long, become a "Household Word" The following are among the prominent features of this model house:

1st. Every article is bought and sold for CASH.

2d. Auctions, Assignees' Sales, Sheriff's Sales, &c., &c., are looked after, and with *Cash* in hand, and a sharp, discriminating eye, the opportunities are caught of buying the BEST for what the WORST would command.

That every article of READY-MADE CLOTHING can be obtained at this Establishment 50 per cent. cheaper than at any other, may be proved by the thousands that patronize it. Unbelievers are invited to call and be convinced of the fact.

Clothing Merchants from all parts of the Union, who buy for Cash, will find it to their advantage to examine our Wholesale Department before they decide to buy.

For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices:—

Coats.

Superfine French Cloth FROCK AND DRESS COATS, lined throughout with satin and fine serge, worth from $30 to $45, ... $15 to $20
Fine Cloth Frock Coats, ... 8 to 14
An endless variety of Business Coats, made from Cloths, Cassimeres, Drillings, Marseilles, Pongees, Grass Cloths, Alpacas, &c., &c., of every colour and shade, ... 0.50 to 10

Pants.

Extra Fine Black French Doeskin, (beautifully made) .... $5 to $7
Inferior grades, do. do. .... 2 to 5
Fancy Cassimeres of every imaginable description, ... $1.50 to 6
SUMMER PANTALOONS, comprising over five thousand different patterns, ... 1 to 3

Vests.

By the thousand, made of rich Silks, Satins, Cashmere, Bombazines, &c., &c. Also an immense variety of plain and Fancy Marseilles, ... $0.50 to $4

Complete Summer Suits, $2.50.

☞ The Custom Department is replete with choice Cloths, Cassimeres, Vestings, Drillings, &c., under the charge of professional Cutters, ready to fashion them out at the *shortest notice.* my24-3m

W. J. HANNINGTON, GLASS STAINER, ENAMELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 442 Broadway, begs leave to call the attention of his friends and patrons to the advantages of twenty-two years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.

DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE.

For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship W. J. H. has received Gold, Silver and Bronze Medals, Diplomas and Honourable testimonials from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21-6m

WANTS.

TO PARENTS AND GUARDIANS.—A WIDOW LADY residing at Morrisania, Westchester county, New York, 9 miles from the city, having no children of her own at home, is desirous of receiving two or three little Girls into her family to board and educate. They will receive a mother's care and attention. For further particulars apply at No. 89 West Twenty-sixth street, between Sixth and Seventh Avenues. je21-4t-P

CHURCH ORGANIST.—WANTED, A SITUATION AS ORGANIST, in the Protestant Episcopal Church, by a person who was educated by the first English organists, and is thoroughly competent to take charge of an organ of any size. The best references can be given. Address ORGANIST, care of Rev. W. H. N. Stewart, Newark, New Jersey. je14-4t$

$4,000 WANTED ON BOND AND MORTGAGE.—Wanted, to obtain $4,000 for a term of years, to secure which a Bond and Mortgage will be given on a good Church property in Brooklyn. This is an Episcopal Church nearly finished, which, together with three lots, is estimated to be worth $10,000. The title is undoubted, and there will be no other Mortgage on the property. Address a line to Box No. 71, Williamsburgh Post Office. je7-4t$

A REGULARLY EDUCATED PHYSICIAN, OF middle age, having a family, wishes to hear of a professional opening, either as a partner to some other Physician, or in an indedependent position. He is a communicant of the Protestant Episcopal Church. Address, with full particulars, G. R., Union Place Post Office, New York, or Rev. J. B. GIBSON, Haverstraw, Rockland county, New York. je7 3t

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.

je21-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

PUBLICATIONS.

IRVING'S LIFE OF WASHINGTON.—THE FIRST edition of this important work will be in three handsome volumes octavo, pica type, with portraits and plans. This edition is PUBLISHED by SUBSCRIPTION ONLY, price Two DOLLARS per volume in cloth. The whole will be completed during this year.

The first volume is ready, and will be sent postpaid to any part of the United States, within 3,000 miles, on receipt of $2.

G. P. PUTNAM & CO., Publishers,
je21-2t 10 Park Place, New York.

Published June 14th.—CONE CUT CORNERS.

THE EXPERIENCES OF A CONSERVATIVE FAMILY IN fanatical times; involving some account of a Connecticut village, the people who lived in it, and those who came there from the city. By BENAULY. 456 pp., 12mo cloth, illustrated. Price $1.25.

This tale deals with home matters and familiar scenes, presenting in the happiest manner many of the peculiarities of American, and especially of New England life. It has real humor and sound satire, and is, withal, a thoroughly enjoyable tale, with a good moral. If we should pronounce it equal to Charles Dickens' best effort people would say, "this is merely a publisher praising his own wares;" yet we believe that after reading it, very many will award it this degree of praise. If CONE CUT CORNERS does not prove very popular, we shall lose confidence in our judgment of books.

Advanced sheets of a small portion of this book having been submitted to a few editors, the following opinions respecting them have already been received:

"A regular Yankee Story. * * A sort of pumpkin-pie and thanksgiving day entertainment."—[N. Y. Times.

"In the perusal of its pages the reader will find a source of exquisite enjoyment. * * Eccentricity and sobriety, fashionable folly and genuine good sense, sparkling wit and mirth-provoking humor, are blended in due and happy proportion. The style of the writer is graceful, luminous, and enchants with a magic that tempts us ever onward. We predict for the work a rapid and extensive sale. It has only to come before the public to be appreciated."—[Capital City Fact.

"We shall await with interest the publication of the entire work. The author, who writes with great ease, fluency and grace, has a fair dash of humor, exhibits keen powers of observation, and (the scenes being principally laid in a quiet rural district of Connecticut) hits off with great happiness some of the broader peculiarities of New England life."—[Boston Traveller.

"A vein of humor runs through it which will give the reader a good laugh, if he wants one. Captain Mayferrie, Miss Provy, the Deacon, and other characters, are done to life."—[Putnam's Magazine.

Published by MASON, BROTHERS,
je21-3t 23 Park Row, New York.

BROOKFIELD'S FIRST BOOK IN COMPOSITION.—ON AN ENTIRE NEW PLAN.—This little work is an attempt to furnish a text-book in this department, adapted to the wants of beginners. Subjects have been selected upon which the thoughts of all children exercise themselves spontaneously; and an outline of each given in the form of a series of questions. This form has been chosen upon the principle, that in answering a question, the mind is forced to take an attitude of the highest activity. It also possesses the advantage of leading the child to express his thoughts in writing in the same manner as in conversation. It is hoped that the above work may save many hours of fruitless effort to the child, and that what is generally considered an unpleasant *task*, may be rendered a pleasing and profitable exercise. Price 40 cents.

Published by A. S. BARNES & CO.,
Publishers of National Series of Standard School Books.

IN PRESS—WILL BE READY IN SEPTEMBER.
Bartlett's College Astronomy.
Davies' Cyclopedia of Mathematical Science. je21-2t

THE NEW NOVEL UPON "FASHIONABLE" RELIGION.—WHICH: THE RIGHT OR THE LEFT?—Whoever reads this book, will ask himself this question, "To which Church do I belong? The Church of CHRIST, or the Church of SOCIETY?" It is a work of the purest and highest Christian morals It will be THE BOOK of the Nineteenth Century.

Agents wanted. Address

GARRETT & CO., Publishers,
my31-4t No. 18 Ann street, New York.

THEOLOGICAL AND RELIGIOUS JUVENILE BOOKS, PUBLISHED BY PUDNEY & RUSSELL, 79 John street, New York.

THE END OF CONTROVERSY, CONTROVERTED, by Bishop HOPKINS, of Vermont. This is now universally acknowledged to be *the* answer to Milner's End of Controversy, the most popular proselyting book ever circulated by the Romanists. Bishop Hopkins's work is intensely interesting, contains a complete epitome of Church History, showing the causes and the necessity of the Reformation; and exposes the frauds and refutes the arrogant claims of Rome in so masterly a manner, that his book cannot but become a STANDARD with all true Protestants.

THE PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH.—The leading work in the controversy between Episcopacy and Presbyterianism. It is conclusive in argument; brilliant, glowing, and eloquent in style; and has never been answered.

STAUNTON'S DICTIONARY OF THE CHURCH.—A full explanation of all Church usages, and technical Church terms, arranged alphabetically. It is indispensable for every intelligent Churchman.

THE SACRAMENT OF RESPONSIBILITY.—The best summary of the doctrine of Scripture and the Church in regard to Holy Baptism, especially in the case of infants. Approved by more than twenty of the Bishops.

STEPS TO THE ALTAR.—An admirable manual of devotion, preparatory to the receiving of the Holy Communion, and a companion during the celebration of the same.

THINGS TO BE REMEMBERED.—A capital little supplement to the Catechism, very conveniently arranged so as to help the youthful memory.

ADAMS'S ALLEGORIES.—THE SHADOW OF THE CROSS—THE DISTANT HILLS—THE OLD MAN'S HOME—THE KING'S MESSENGERS—AND THE CHERRY STONES.—These are delightful stories for children and Sunday Schools—the deepest truths of Religion adorned with the most charming style and play of fancy, (with fine illustrations)

MONRO'S ALLEGORIES.—THE DARK RIVER—THE COMBATANTS—THE REVELLERS—THE MIDNIGHT SEA—THE WANDERER—AND THE WAY THROUGH THE DESERT.—Another captivating series of instructive and touching allegories for Children and Sunday Schools. (Embellished with cuts.)

THE HOLIDAY WEEK—NORTON HARGRAVE—THE PRIZE DAY.—Three volumes of sprightly sketches, illustrating, in a religious spirit, all the vicissitudes and varieties of the life of children during their school days.

THE WAR IN THE EAST.—By Bishop Southgate.—Especially devoted to the consideration of the religious interests involved in the issue. The author's long residence in the East makes his views peculiarly valuable.

☞ Several good Agents wanted to circulate the above Works, to whom very liberal terms will be allowed.

my 17-3m

ASTRONOGRAPHY, OR ASTRONOMICAL GEOGRAPHY, with the use of Globe, arranged either for simultaneous reading and study in classes, or for study in the common method. By Emma Willard, author of Willard's popular series of Histories.

The object of this work is to teach Astronomical Geography by the use of Artificial Globes. Teachers having Globes will find this book an invaluable aid.

Sample copies will be sent by mail, prepaid, on the receipt of 75 cents in stamps. MERRIAM, MOORE & CO.,
Globe Manufacturers, Troy, N. Y.

For sale by D. APPLETON & CO., and A. S. BARNES & CO., New York.
oct 28-1y-e3w1

THE CHURCHMAN

IS PUBLISHED every Thursday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

TERMS:—*Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of

THE PROPRIETOR.